

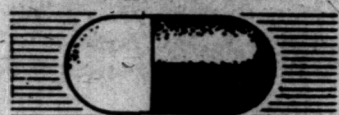
The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, January 16, 1986

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Capsules



Itinerants gathering

AMSTERDAM, The Netherlands (EP) — The countdown for Amsterdam '86 — the second International Conference for Itinerant Evangelists (ICIE) sponsored by the Billy Graham Evangelistic Association — has begun.

Graham, who says the world is in trouble and needs the Christian message more than ever, is summoning more than 8,000 of his fellow "itinerant," or traveling evangelists to Amsterdam next July 12-21, to explore ways to do their work better.

The majority will come from developing countries or the Third World, where evangelical Christianity has been making rapid gains, according to ICIE executive director Werner Burklin of Boca Raton, Fla.

Criswell accredited

DALLAS (BP) — The Southern Association of Colleges and Schools has extended full accreditation to Criswell College, the degree-granting educational arm of the Criswell Center for Biblical Studies in Dallas.

Criswell College, named for W. A. Criswell, pastor of Dallas' First Baptist Church and former president of the Southern Baptist Convention, is an undergraduate and graduate level institution specializing in the training of men and women for the various ministries of the church. Both the bachelor of arts and master of arts degrees currently are offered. Baccalaureate degrees are granted in biblical studies and counseling. Masters degrees are granted in biblical studies. Paige Patterson is president, Criswell is chancellor.

Want aid stopped

NEW ORLEANS, La. (EP) — Government-sponsored educational programs that benefit students at parochial schools have come under fire from Americans United for Separation of Church and State. The group filed suit Dec. 2, asking a federal district court to block an estimated \$30 million in government benefits being received by parochial school students.

Programs covered in the legal complaint include the federally-funded "Chapter II" program, which provides computers, audiovisual equipment, library books, and other assistance to parochial schools. The complaint also challenges other programs which subsidize special education classes, transportation, and other school programs.



Missionary takes time out for kids

Southern Baptist missionary Lee Nichols works with pastors in South Korea, but he likes to take out a little time now and then to be with the kids who flock around wherever he goes. It's not in the job description, but neither are a lot of the most

important things missionaries do. Successful missionaries keep their eye on priorities, but they also take advantage of opportunities when they come. (FMB) PHOTO By Don Rutledge

Churches adopt 1988 annuity plan

Churches which have adopted the expanded annuity plan of 1988:

Adams: Calvary, Cliff Temple; Alcorn: Kendrick, South Corinth, Union, Wheeler Grove; Attala: Jerusalem; Calhoun: FBC Calhoun City; Copiah: FBC Hazelhurst; Hinds-Madison: Oak Forest; Holmes: Main Street; Lafayette: Anchor; Lauderdale: Pine Grove, Westwood; Lawrence: New Zion; Leake: Good Hope, Mt. Zion, Remus, Rocky Point, Sunrise; Lee: FBC Saltillo, Harriesburg; Leflore: Sidon; Lincoln: Little Bahala; Marion: Goss; Marshall: FBC Holly Springs; Mississippi: Crosby, Liberty; Neshoba: Oak Grove; Newton: Chunky; Northwest: FBC Senatobia, Summerwood; Oktibbeha: Longview; Panola: Calvary, Enid Lake, North Batesville, Sardis; Pike: Tangipahoa; Prentiss: Fairview; Riverside: Lyon; Scott: Sand Ridge, Springfield; Sharkey-Issaquena: Cary, Deer Creek, Delta City, FBC Anguilla, FBC Rolling Fork, Straight Bayou, Valley Park; Simpson: Coat, Shivers; Sunflower: Doddsville, FBC Inverness; Tallahatchie: Webb; Tishomingo: Bethlehem, FBC Belmont, Iuka, Yellow Creek; Winston: Calvary; and Yalabousha: Oakland.

Williams translation goes back into print

NASHVILLE — A sincere desire to put God's Word into the "language of the people" encouraged Charles Bray Williams, a Southern Baptist, to work for 20 years on his New Testament translation.

Johnnie Godwin, director of Holman Bible Publishers, said he is pleased to be able to offer the Williams translation again because of its popularity for scholars and with church members for personal study.

Holman Bible Publishers, a division of the Southern Baptist Sunday School Board, has signed an agreement with the widow of Williams to bring the popular New Testament back into

print in April or May of 1986. It has not been in print since 1982.

Williams, who was born in 1869, worked on the translation at the request of his students at Southwestern Seminary, Fort Worth, where he worked in the library and was an instructor.

During his career, Williams also was an instructor at Union University, Jackson, Tenn., and president of Howard University (now Samford University), Birmingham, Ala.

After his retirement in 1940, Williams taught in a Bible College in Tampa, Fla., where one of his students was Billy Graham.

The Williams Translation of the New Testament has been popular for personal use and for study because of the particular style of translation in which Williams strived to translate ideas instead of a word-for-word approach, according to Johnnie Godwin, director of Holman.

Edith Williams, the translator's widow, who resides in Atlanta, said Williams did all the translation work after hours while he was working at another job.

In his translation, Williams wrote that he tried to translate the thought of the writer. For example, Greek words were not over in the

translation. Instead, he sought to substitute an English idiom which would convey the same meaning.

Williams, a North Carolina native, said in the foreword of the New Testament that he had tried to "use the words and phrases that are understandable by the farmer and the fisherman, by the carpenter and the cabdriver . . . and by the woodcutter and the trucker. If these can understand it, it is certain that the scholar, the teacher, the minister, the lawyer, the doctor, and all others can."

The Williams New Testament will be available in Baptist Book Stores and in other bookstores for \$14.95.

SOUTHERN BAPTIST HISTORICAL
LIBRARY AND ARCHIVES
Historical Commission, SBC
Nashville, Tennessee

Editorials by don mcgregor

"Ye came to me . . ."

Journalism is a fascinating career, and Baptist journalism offers an extra measure of excitement that cannot be found anywhere else.

I know. I've been in many different phases of journalism, and there is nothing that compares with the challenge to be found in trying to keep up with Baptists.

To be frank, in religious circles, everyone thinks his notions come from the Lord himself; and it is at least to some degree interesting to be dealing with directives from the Lord. The fact that they differ from person to person makes it even more interesting.

I worked on my college newspaper. I finished college and became a reporter and columnist on a daily newspaper in West Texas. I was real estate editor on a metropolitan daily newspaper in Dallas, Texas. I was the editor of a company publication for an insurance firm in Dallas. I have been the editor of a temperance publication in Texas. I was the editor and publisher for my own newspaper "chain"—three small weeklies in Texas. And I have spent 29 years in Southern Baptist journalism. The work among Baptists is by far the most challenging.

Many of the best experiences in newspaper work, however, come from other than the reporting aspect. Some of the most interesting and most poignant stories are uncovered by the two caring and dedicated ladies in our circulation operation. They are Renee Walley and Irene Martin.

Recently I was observing an annual event in circulation—cleaning out the files. (We could start a paper drive.)

Then I was told a story. While Irene doubled over in laughter, Renee told me how a subscriber had called to question why she had been cut off of the Baptist Record list. Renee asked the caller for a moment to check the files and then came back to say, "I don't know how to tell you this, but the records indicate that you are deceased."

The lady said good naturedly that she didn't think that was the case, and the family was placed back on the list and sent the paper that had been missed.

The main thrust of this piece, however, concerns an earlier case that caught the eye of Irene as she was asked by an elderly subscriber to take her name off of the list. "I have read the Baptist Record all my life," the lady explained; "but I've just gotten too old to read the small print."

Never one to back away from an issue in which she has an interest, Irene challenged me with the question—"Why is it that we can send millions of dollars to foreign countries, but we can't go down the street and read the Baptist Record to an elderly person who can't see to read it anymore?"

Good question. But she wasn't through.

Her theme was that we are always quick to make our dollars available for mission work across the nation or somewhere else in the world. What we don't do is give ourselves for the benefit of people who have needs right in our own neighborhoods. Many of these people, she pointed out with accuracy, are in our own churches.

She surely is right. I think that there are churches where one would be ashamed to admit that things were not at a first-rate level. Success is the name of the game in some Baptist

circles, and one who had somehow fallen short of what might be called success probably would not want to admit it.

It follows then that we have cut ourselves off from a ministry that we need to be performing when we have cut off the availability of information about ourselves.

But even so, even when we know, do we take steps to do something to meet needs that we have knowledge of? Do we take steps to know what needs there are in our communities? If we found out, would we be willing to put forth the effort on a continuing basis that would meet the needs to some degree?

I once was a member of a church that had a way of finding a job among the membership for anyone who found himself without a job. And it wasn't a small church where everyone knew everyone else. It was the largest Southern Baptist church in the world. I don't know whether or not that is still the case.

There are many ways in which church members could minister. We would not try to make a definite list here. Food baskets, within the membership and without, are examples. But this might need to be a continuing ministry once it began. Reading to the elderly. Being ready to provide shopping trips. Doing shopping for the infirm. The list would be limited only by the imagination of the one who would make himself available.

A couple of people in Jackson were investigating ways of ministering to the hungry in the city. They were Cannon Molly McBride, an Episcopalian, and Bill Cook, a Presbyterian. Four years ago they realized their paths were running in the same direction, so they joined forces. In October of



1981 an organization was formed with seven churches, each making a commitment of \$200 and providing 10 volunteers. And so The Stew Pot was formed.

In 1982 five more churches joined the effort, and a food pantry was added to the ministry. The work has continued, and now there are 25 churches in the organization. Other churches contribute money, food, and volunteers. The director of the entire concept is Carol Stewart, and Sue Ward is food director. In 1984 the organization expanded its ministry when a house was obtained and a home for homeless women and children was established. These are not the victims of abuse, but they have no place to stay.

These churches are finding ways to minister. Baptists are involved in The Stew Pot both as contributors and as workers.

This certainly seemed to be the

"cup of cold water" concept put into operation.

"For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." Matt. 25:35-36

"Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40.

Thankfully, the story of the elderly lady who had become too old to read the small print had a happy ending. I wrote her to express our appreciation for her many years of loyal readership and our regret that she would have to give that up. Her reply came back immediately to say that her daughter had begun to read the Baptist Record to her and also she had bought a magnifying glass to help her out otherwise. We are grateful.

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Guest opinion . . .

Sanctity of Human Life Sunday

By Paul G. Jones

In June 1985, at the Southern Baptist Convention in Dallas, the convention adopted a resolution making the third Sunday in January "Sanctity of Human Life Sunday." January 19 is the day in 1986 that churches can emphasize the value of all human life. The grave moral issue of abortion demands the attention of the church.

Long before the landmark case of Roe vs. Wade in 1973, public debate was already focusing on the issue of abortion. The court decision resulted in many state statutes being declared unconstitutional; and, in the absence of restricted abortion laws, the number of known abortions has increased dramatically. With increased availability in recent years, the number of abortions in America has reached approximately 1.5 million per year.

The moral issues which relate to abortion revolve around the

sacredness of sex and our stewardship of God's gift of life. Persons come into a special spiritual relationship with God which makes us different from the rest of creation. A proper reverence for life leads one to recognize that developing human life deserve both deep respect and careful protection. Yet, the sad fact is that most abortions are performed from reasons of convenience and birth control.

Abortion should never be chosen as a matter of convenience. It is not just another form of birth control. Abortion cuts off the beginning of a new human life which is already forming.

Christians need to be concerned about the issue of abortion. Christians also need to be aware of the alternatives to abortion—prevention of conception, adoption, broader family and community support for mothers with young children, and education

regarding these alternatives at every level of the social structure of our society.

Baptists need to be involved in developing public policy regarding abortion, striving to develop workable laws which uphold the value of all human life. Comprehensive laws are needed regarding abortion; however, the concern for human life encompasses more than the specific issue of abortion.

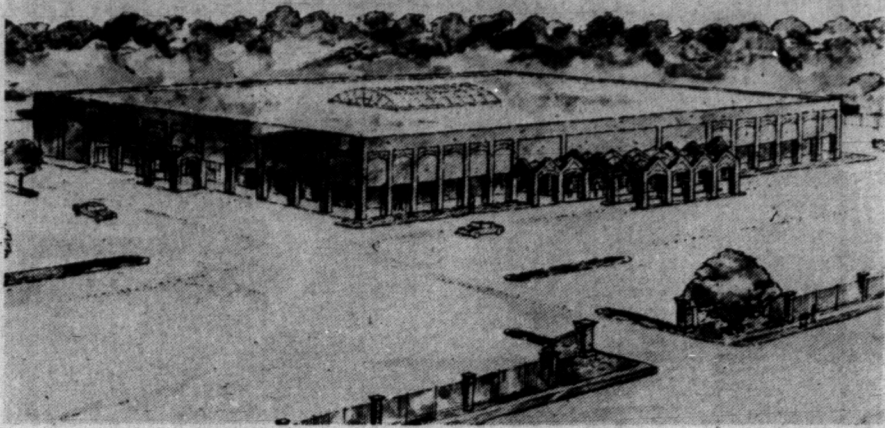
Many other sanctity of human life issues confront Christians today. Respect for human life applies to the already born as well as the unborn. The starvation of millions around the world becomes a matter of great importance when we regard human life as sacred. The poverty of our own nation continually robs the children of the poor of their inheritance of life.

Christian concern for the sanctity of human life includes concern for the

nuclear thrust to human life and the taking of human life as a part of the punitive fabric of our judicial system. Radical genetic and biological procedures and the implied acceptance in some quarters of the selective termination of life beyond a certain age all demand the Christian to rethink the great value that God has placed on human life.

Life was the first gift of God to the human race. The greatest gift is Jesus Christ our Lord, who came that we might have life and that we might have it more abundantly. Therefore, on January 19, "Sanctity of Human Life Sunday," as on all other days, it is our Lord Jesus Christ who calls us and enables us to work responsibly in support of the sanctity of all human life.

Paul G. Jones is executive director-treasurer of the Mississippi Baptist Christian Action Commission.



A two-story building will be renovated, for a student center at New Orleans Seminary.

New Orleans Seminary will provide new student center

The executive committee of the New Orleans Seminary board of trustees voted in December to proceed with construction of a student center and additional office space.

Trustees approved final plans for renovation of part of a two-story, 119,000-square-foot building purchased in 1981. The building sits on 6.5 acres east of the seminary quadrangle on Gentilly Boulevard in east New Orleans.

The project will convert a portion of the ground floor into a student lounge, snack bar, book store, student store, and clinic. Also, office space will be constructed for registry, business, public relations, campus police, student recruitment, and Student Body Association operations. Bids for the renovation work will be received in January; actual work will begin as

soon as possible after a contract is signed.

This first phase of renovation is expected to be completed in late 1986. Some space on the ground floor will remain undeveloped to allow for expansion.

About one-third of the second floor is already being used for academic classrooms and as offices for the School of Christian Training. Future plans call for the remaining portion of the second floor to be renovated to house a communications center and for additional academic space.

The building was originally constructed as one of the first suburban branches of Maison Blanche department stores. It has also housed the offices of a community service organization and a discount department store.

Maxwell follows Stevens as chief bookkeeper

William F. Maxwell, 25, has been elected to the staff of the Mississippi Baptist Convention Board. He was elected chief bookkeeper for the business office. That position supervises the business office and serves as chief accountant.

Maxwell replaces Bettie Stevens,



Stevens



Maxwell

who will be leaving the staff for a similar position with the SBC Executive Committee in Nashville. Miss

Stevens has been with the MBCB since December 1981.

Maxwell is a graduate of Georgia College, Milledgeville, with a degree in business administration and expects to earn the master of divinity degree in December from Southern Seminary, Louisville, Ky.

He has been accounting assistant for the Kentucky Baptist Convention, minister of youth at Tunnel Hill Baptist Church, Tunnel Hill, Ga., and was campus minister intern for the Baptist Student Union at Dalton Junior College. He served as a student summer missionary on a drama team in 1980 and a Methodist camp counselor in 1981.

Bettie Stevens came to the Mississippi Baptist Convention Board in 1981 from Florida where she was assistant to the director of business services for the Florida Baptist Convention for 13 years.

Regional playoffs in basketball will be held January 24 and 25

The Mississippi Baptist State Basketball Tournament has an entry deadline of noon, Jan. 17. Cost is \$50 per team.

The team roster must be signed by the church pastor to validate eligibil-

ity of team members.

Regional playoffs will be held Jan. 24 and 25. The state playoff will be played Feb. 14 and 15.

For further information, contact Charles Nicolice, 373-8199 in Jackson.

The Baptist Record

Missionary couples leave Burundi after visa denial

By Fletcher Allen

BUJUMBURA, Burundi (BP) — Two Southern Baptist missionary families will not be working in Burundi unless visa policies are changed.

Dale and Nelda Gann and Dwight and Brenda Jackson have left Burundi and are transferring to Tanzania. The Ganns will work in Lindi and the Jacksons in Dar es Salaam.

Both couples have been working in Burundi as evangelists, but current Burundi visa requirements make it difficult for evangelists to remain unless they have additional skills.

The Ganns are the Southern Baptist pioneer missionaries in the African nation, having entered the country in 1979. The Jacksons have served one term and recently returned to Burundi after a year's furlough.

Fred and Sami Sorrells, who came on furlough from Burundi in August, are applying for visas now in order to return early to their work in Kirundo. They had been scheduled to return in July or August.

Sorrells is an agricultural missionary and has broad contacts in the Kirundo Province. According to Ken Lyle, executive director of the Baptist Convention of Maryland/Delaware, the partnership between Burundi and the convention hinges largely on whether the Sorrells family is granted visas to enter the country and continue their agricultural work.

They hope to return to Burundi by March if they are granted visas. A favorable action was taken last summer when the Burundi Baptist Union restructured its constitution, which is now sanctioned by the government.

Young Baptist leaders were elected at that time and seem eager for Maryland and Delaware Baptist work crews to continue assisting them in

construction, well drilling, tree planting, health care, and other community projects.

The fourth Baptist missionary family, Paul and Carol Boone and their three children, are scheduled to return to Burundi in the summer of 1986 after a year's furlough. Since the Boones are medical doctors, their visas may be granted with less difficulty. They have been working at the hospital in Musema.

The Ganns worked in Bujumbura,

the capital city; and the Jacksons worked in Rubura, a rural area. The status of Katrina Knox, a nurse headed for a Rubura clinic, now in language study in Paris, is uncertain.

It is not unusual for nations to require missionaries to be skilled in other than evangelistic work. The Foreign Mission Board has encountered such regulations many times, FMB officials say.

Fletcher Allen edits the Maryland Baptist True Union.

Evangelism Conference "will boost revivals"

By Guy Henderson

The Mississippi Baptist Evangelism/Bible Conference, taking place Feb. 3-4 at Alta Woods Church, Jackson could well be the "kick-off" for the largest evangelistic thrust ever attempted in Mississippi.

Each church has been invited to participate in simultaneous revivals in April with hundreds of Mississippi churches reporting plans to participate.

The theme for the conference and for the simultaneous revivals is "Good News America, God Loves You." Speakers for the conference will be coming from large and small churches, seminaries and Baptist agencies. The Singing Churchmen of Mississippi will sing on Monday afternoon of the conference.

The Fellowship of Evangelists, an organization of Mississippi's vocational evangelistic singers and

preachers, will have their annual meeting and luncheon on Monday afternoon.

The Mississippi Baptist Convention Board's Evangelism Department has set a goal of 16,500 baptisms in the state in 1986. This is an 18 percent increase over baptisms in 1985. Only a true spiritual awakening can get us out of the lethargy of our day. Each church is urged to set a goal in witnessing and visitation and plan a strategy to match the goals.

Revival is not an option: it is an imperative if we attempt to carry out the commands of Christ. A spiritual awakening is a necessity in providing the spiritual power, the cleansed and revived personnel, and the spirit of conquest to enable and equip us for effective service.

Guy Henderson is director of the Evangelism Department, MBCB.

Asian Baptists seek projects for their own missionaries

By Erich Bridges

HONG KONG (BP) — Baptist leaders from five Asian nations and Hong Kong are jointly seeking evangelism projects for their own foreign missionaries.

The leaders — representing Baptists in South Korea, Japan, Taiwan, Hong Kong, Singapore, and the Philippines — met in Hong Kong in mid-December. They elected Korean pastor Han Ki Man chairman and promised to work for support for foreign missions from their national conventions.

The leaders also agreed to submit specific proposals for cross-cultural evangelism and church-starting projects.

Han Ki Man, pastor of Yoido Baptist Church in Seoul, South Korea, "set the direction for the group.... He made an impassioned plea for joint cooperation in evangelism, pastoral training, church planting, and discipleship," said Jimmy Maroney, evangelism and church growth consultant for the Southern Baptist Foreign Mission Board. Maroney represented Southern Baptists at the meeting.

The eight Asian leaders moved ahead with a strategy discussion begun last June in Ridgecrest, N.C. They met there with Baptists from 15 other countries who already send or plan to send missionaries abroad.

The global evangelization consultation at Ridgecrest, proposed by Foreign Mission Board President R. Keith Parks, encouraged the Baptist leaders to begin sharing information on their existing and potential foreign mission work.

The Asians decided at Ridgecrest to explore ways to coordinate their mission efforts. In Hong Kong, all eight came together again and formally organized as a regional group.

Most of the Baptist groups represented have sent mission workers of some type abroad, but on a small scale and often for short periods of time. The leaders examin-

(Continued on page 4)

Bible called foundation of Sunday School Board

NASHVILLE, Tenn. (BP)—In response to continuing interest of Southern Baptists in the place of biblical authority in the work of the Sunday School Board, President Lloyd Elder said the Bible has been and will continue to be the foundation of everything the board does.

"The Sunday School Board is a Bible board, a special kind of educational board," Elder said during a Jan. 6 consultation on biblical authority attended by BSSB employees. "I do not believe the expectation of us as a Bible board will or ever should go away."

Elder emphasized he has found a high view of Scripture—which he described as biblical conservatism—reflected in employees' work throughout the institution. "I stand in awe at the phenomenally consistent quality of work by our editors," he said.

James Williams, associate to the president, said the purpose of the one-day consultation was to enhance understanding of the place of the "Baptist Faith and Message" in the work of the board, identify key theological concerns facing Southern Baptists and evaluate principles of biblical interpretation including guidelines for board literature. Also, employees could receive counsel from the board president in dealing with questions related to biblical authority, Williams said.

Also during the consultation, reports were given on efforts to implement a guideline adopted by the board's trustees in August 1985 urging "special care in determining the biblical and doctrinal commitment of writers by carefully reviewing their published works, their public statements and their personal testimony."

Persons under consideration as writers are being asked to provide information about their beliefs and their writings and recommendations are being sought about potential writers, according to reports from several managers.

Elder said "enlisting writers is one of the most profound ways editors guide the board in meeting its editorial accountabilities for what is published."

He added, "Our ability to publish quality literature for churches is made possible by the commitment of the hundreds of Baptists who write for our publications each year."

Questions directed to the board related to the "Baptist Faith and Message" most often deal with the statement's preamble and Article I on Holy Scripture, Elder noted.

In applying Article I, Bill Stephens said the Bible must be approached with a sense of awe, wonder and anticipation as God's authoritative revelation and with a conviction that the canon is complete and correct.

Stephens, curriculum development coordinator in the church training department, also noted that editors should affirm the role of the Holy

Spirit in interpreting Scripture and should "probe biblical truths by using every available resource plus a believing heart."

In biblical interpretation, Bob Dean said editors and writers should deal with four questions: What does the Bible passage say? What did it mean to the author and the first readers? What abiding truths does it teach? How does it apply to our lives?

Noting that the medium of church literature is not face-to-face communication but "cold print" where it is easy to be misunderstood, Dean, editorial and curriculum specialist in the office of church programs and services, suggested several guidelines in writing and editing.

First, he said materials should affirm basic Christian and Baptist beliefs and deal factually and fairly with issues about which there are genuine differences of opinion.

"Avoid anything that could appear to cast doubt on the truth of Scripture," he said. "Deal with diversity of Scripture in such a way as to affirm the unity of Scripture."

Follow an educational approach to change, Dean suggested. Leave people room to find and hold their own views. Also, he urged extra effort to study manuscripts for any writing that is unclear and could be misunderstood. Present unusual interpretations of Scripture in the context of traditional views, he said.

Mississippi Baptist Nursing Fellowship to organize

Nurses—professionals and students—who are interested in missions are invited to attend the first meeting of the Mississippi Baptist Nursing Fellowship on Jan. 25 at Camp Garaywa, Clinton, said Ashley McCaleb, consultant, state WMU.

The meeting begins at 10 a.m. and concludes at 2 p.m. Lunch will be served at a cost of \$3.50.

Program participants will include Joyce DeRidder, health care recruitment consultant of the Foreign Mission Board, Richmond, Va.; Mrs. Joyce Davis, retired missionary to Ghana, now living in Hattiesburg; and Ellen Tabor, national Baptist Nursing Fellowship president, Winston-Salem, N.C.

For further information, call or write Ashley McCaleb in the WMU Department at the Baptist Building.

Williamsville presents cantata

Williamsville Church, Attala County, presented a Christmas cantata on Sunday, Dec. 22. Combined choirs sang "Promise of Peace" by Joseph Lines.

This was directed by John Jerry Smith, minister of music. Accompanists were Nina Riley, pianist, and Judy Sims, organist.



First Church, Gulfport gave \$26,835 to the Lottie Moon Christmas Offering for Foreign Missions. It represented the largest amount given to this cause in the history of the church. Left to right are Mrs. J. B. (Morene) Cooper, WMU director; Dean Register, pastor; and Mrs. Vancile Switzer, mission support chairman, WMU.

Churches go over 1985 goals for Lottie Moon gifts

Pleasant Hill Church, Lincoln Association, reached a significant milestone in mission support by going over its goal for the Lottie Moon Christmas Offering.

In late November the WMU set a goal of \$3,500, a large increase over the amount given in 1984.

Various individuals and mission auxiliaries gave testimonies and special promotional presentations challenging the church to pray and give.

When the total offering was counted, \$4,336.95 had been given (\$836.95 over the goal) making this year's gifts by far the largest ever channeled through the foreign mission offering.

Floyd F. Higginbotham is pastor; Rachel Bullock is WMU director; Delora McCaffrey is mission support chairman.

Good Hope Church, Purvis, Lamar Association, reports that for many years their Lottie Moon Christmas Offering goal was between 100 to 200 dollars.

This year because of mission emphasis in the church, members raised their goal to \$800. When total gifts were received they had taken up \$1,260.

Good Hope Church has a total resident membership of 109. Jose Voss is pastor.

Asian Baptists seek projects

(Continued from page 3) ed the problems Asian missionaries face, such as lack of available training and financial support. Many missionaries depend entirely on individual church support where convention mission programs are weak or nonexistent. And most of them work abroad only with people who speak their own language.

The leaders discussed the potential for cooperation in missionary work among their conventions and how to develop a strategy for truly cross-cultural missions in Asia and beyond. A number of possible mission fields within their own region were mentioned, along with nations such as India, Sri Lanka, Brazil, and several Communist countries in Asia.

The regional group doesn't necessarily intend to become a missionary-sending body, at least not any time soon.

"I think they look at themselves right now as initiators and promoters of projects, trying to get their conventions to recognize the need," Maroney said. "They're trying to find out what they're capable of doing."

When the group meets again in April in Seoul, each representative will propose a cross-cultural evangelism or church-starting project identified by his own national convention. The group will select one or two projects with a good chance for success and consider how each can be funded and supplied with trained mis-

sion personnel. The selected proposals will then go back to the conventions for final approval and action.

The group is recommending the first several projects be completed within a year of approval. If they succeed, longer-term projects will be attempted, possibly involving "career-type missionaries."

The Asian leaders also are asking Southern Baptists for a permanent representative to their group. During the Seoul meeting they want detailed suggestions from the Foreign Mission Board on how their conventions can begin their own foreign mission departments or boards.

Erich Bridges writes for the Foreign Mission Board.



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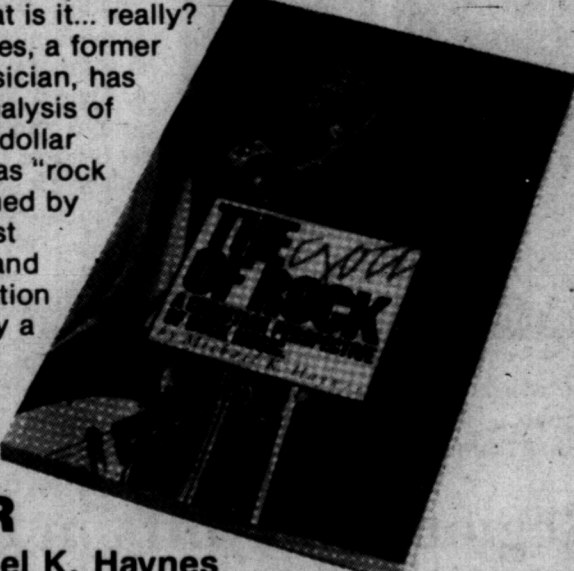
Rock Music, what is it... really?
Michael K. Haynes, a former professional musician, has completed an analysis of the multi-billion dollar industry known as "rock music." Acclaimed by many as the most comprehensive and startling information ever compiled by a Christian author.

ROCK MUSIC SEMINAR

Led by Michael K. Haynes

Van Winkle Baptist Church

4240 Carter Circle, Jackson
January 25 6:30 p.m.
(601) 922-3513



Live by love's standard, softball tourneys teach

By Tom Prather

After playing six highly competitive softball games in eight hours, you would think a team would have had enough for one day. But not so with Mt. Zion Baptist Church from Brookhaven. The team was simply getting warmed up for the finale.

In the 1985 Mississippi Baptist Softball Tournament, which Mt. Zion has never won, it was defeated in the winner's bracket by Fairview from Columbus. Not giving up, Mt. Zion proceeded to win the next game in the loser's bracket for one more chance to beat Fairview. If Fairview lost the first game, there would be a record one for the championship.

Mt. Zion won the first, 9-5, but fell short in the championship game, 9-6. Better luck next year Mt. Zion.

Mt. Zion and most of the 216 teams that entered the 25th annual Baptist classic will play in the 1986 tournament. Each year the tourney is played in July and August.

Begun 25 years ago through the Hinds-Madison Baptist Association, it was originally played on successive weekends in Jackson. By 1978 the tournament was drawing about 70 teams. In 1979 the tourney was enlarged to a state-wide regional format.

The state was divided into eight regions, each hosting a tournament. Then the top three winners in each tourney would advance to the state play-offs in Jackson. The number of teams increased in 1979 to 181; 1983 was the largest tourney with 220 teams participating. The 1985 classic had 12 regionals with 216 teams.

The tournament is the largest church-related tournament in Mississippi, with participants numbering about 3,200.

But competition and winning are not the reasons the tourney is held. To promote Christian recreation and a spirit of Christian fun and fellowship among all Baptist churches in Mississippi is the sole purpose. Church recreation is growing in the state, and softball is only one avenue by which it grows.

Because so many Baptist churches in Mississippi have teams in summer softball programs, the idea of all churches participating together, by choice, has been beneficial. Pastors, staff persons, coaches, players, and spectators have proclaimed how much they enjoy the fun and fellowship with other churches. Many times people are brought into the fellowship of the church through the fellowship they enjoy while playing softball.

Although a tournament of this size does have its share of problems: Teams playing illegal players under assumed names, protesting of umpires decisions, accusations of teams using illegal balls, and teams that play people who never come to church, the end result has been positive.

Work begins in late February with the securing of directors who in turn secure the fields. This aspect is finished by April and then rules are revised, printed and mailed out by the first week in June to all 2,000 Baptist churches in the state. Entry forms are collected in mid-July and then the regional tournaments are set up.

Baptist agencies incur no expense in the tournament. In 1985, expenses were \$20,350, paid from the fees collected.

Since 1979 winners in the men's division have been:

1979 — Daniel, Jackson; 1980 — Broadmoor, Jackson; 1981 — Monticello, Monticello; 1982 — Woodville Heights, Jackson; 1983 — Fairview, Columbus; 1984 — Woodville Heights, Jackson; 1985 — Fairview, Columbus.

Winners in the Women's Division were:

1979 — Parkway, Jackson; 1980 — Raymond Road, Jackson; 1981 — Ridgecrest, Jackson; 1982 — Morrison Heights, Clinton; 1983 — Trinity, Vicksburg; 1984 — Montgomery, Tylertown; 1985 — Broadmoor, Jackson.

Tom Prather is assistant to the president, Mississippi College, and an avid softball player.



Fairview, Columbus, 1985 tourney winners.

Resignation rumors are untrue, Criswell says

By Ken Camp

DALLAS (BP)—W. A. Criswell, pastor of First Baptist Church, Dallas, announced in a Jan. 5 sermon that he is praying for a young preacher to "come serve alongside" him and ultimately to succeed him as pastor of the largest church in the Southern Baptist Convention.

Criswell also said a new executive administrator had been hired to assume the church's programming responsibilities in the near future.

Coming in the same sermon, the two announcements resulted in some confusion and unfounded speculation the 76-year-old pastor is preparing to retire and that the new administrator was intended as future pastor.

However, in a telephone interview with Baptist Press Jan. 7, Criswell denied he is making any immediate plans to retire and explained the administrative post is unrelated to the co-pastor's position.

"They are two, different things altogether," he said. The executive administrator's slot is an already-existing position, previously held by Tom Melzoni, who left to become pastor of Central Baptist Church, Oak Ridge, Tenn.

Criswell said the future executive administrator currently is a minister of music in another state. The administrator asked that his name not be released until after Jan. 19 in order to provide him time to resign and make arrangements to leave his church.

The proposed "fellow pastor" will occupy a new position, sharing the pulpit with the pastor until "my time comes," said Criswell. He said he hopes to follow the biblical model of Moses preparing Joshua, Elijah raising up Elisha and Paul training Timothy.

"I would love for us to have a man to come here to be with me and serve alongside me so that when my time comes, he might carry on—that there might be no hiatus, no break in continuity," Criswell said. "I think that would be the most marvelous thing for our church and its ministry."

He said he will ask First Baptist Church to set up a pastor search committee to find the man to work with

him and share the pulpit.

For two years, leading Southern Baptist pastors have preached the Sunday services at First Church. Criswell said he had hoped that one of the preachers would stand out as being especially well-received by the church, but no one emerged as their clear choice.

Criswell said none of the men would be eliminated from consideration by the committee, nor would Paige Patterson, president of the Criswell Center for Biblical Studies, fail to be considered.

"Once the committee is appointed and they begin to pray, seeking God's guidance, any man to whom they are led could be considered by them, and he (Patterson) is certainly one of them," he said.

Ken Camp writes for Texas Baptists.

Keep your ideals high enough to inspire you, but low enough to encourage you.

Too many people are ready to give us advice, when what we need is help.

Preachers ought to be as smart as the average washing machine. After it spins dry it shuts off automatically.

The entrances to trouble are wide, and the exits are narrow.

USM offers choir teaching

The University of Southern Mississippi's Division of Lifelong Learning will offer a course in graded church choir work at the R. H. Watkins Vocational Center, Laurel.

The course is MUS-305 Graded Church Choirs I: Three semester hours. Materials and methods for organizing, promoting, training and maintaining pre-school age and elementary school age choirs.

Instructor: Don Odom; registration: Thursday, Feb. 13, 6:30 p.m. R. H. Watkins Vocational Center, Laurel; Participants: ministers of music, church choir directors, school music teachers, pre-school teachers, directors of other choral groups.

For more information contact George Duke, Southern Station, Box 5055, Hattiesburg, Miss., 39406-5055 or call toll-free 1-800-225-5876, ext. 4210 or 4203.

Young men are apt to think themselves wise enough, as drunken men are apt to think themselves sober enough — Lord Chesterfield

Promise yourself success at the beginning of each day, and you'll be surprised how often things turn out that way. — Norman Vincent Peale

Some people should tell their dollars where to go instead of asking them where they went. — Roger Babson

Fear is the tax that conscience pays to guilt.

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Broadmoor, Jackson, 1985 tourney winners.

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Missionary facilitates "mucho" victims' reunions

By Art Toalston

IBAGUE, Colombia (BP)—For nearly two weeks, Deison Valderama, age five, coped with loneliness and pain.

No relatives came to visit at the hospital where he was taken after mud and debris destroyed the town of Armero, Colombia. Strangers—doctors, nurses, and Southern Baptist missionaries—comforted him after his injured left foot was amputated because of gangrene.

Mary Nell Giles' gift of a toy truck nudged a smile from the boy who mistakenly was identified as Edison Ortiz or Edison Ortis. Unknowingly, the missionary was in the process of engineering a far greater gift.

Giles' one plea to "everybody that I thought had any pull" during several days of visiting at the state hospital in Ibaque: get pictures of the injured and presumably orphaned children on TV. She was convinced this publicity would help reunite them with any relatives who survived the mudslide that killed up to 40,000 people after volcano Nevado del Ruiz erupted Nov. 13.

If the children can be reunited with family members, Giles reasoned, "they'll get well twice as quickly."

Her suggestion was heeded. Deison's mother, Rosa, happened to see her son's picture on TV and rushed to the hospital. Moreover, as one nurse at the six-story hospital put it, "mucho" (many) family reunions took place.

Giles learned of Deison's good news when she returned to the hospital Nov. 26. She went to meet his mother and was astounded.

"I was staring into the face of a young mother I had been consoling the previous week. We were in a stage of shock for a few seconds. Finally we both came to and just stood there hugging each other."

Giles and her husband, James, and fellow missionary Ellis Leagans had taken a small stove, pots and pans, and dishes to an apartment where the

woman and 25 relatives were staying. The woman had told of losing her husband and three of four children. Another woman there had lost her husband and all three children.

The missionaries left a Bible, with the address of First Baptist Church of Ibaque, at the apartment. The following Sunday, Deison's grandmother and aunt made professions of faith. After the reunion with Deison, other relatives also were in church.

In subsequent visits with Armero victims, Mrs. Giles has written names of missing family members in a notebook. She started the practice after missionaries encountered a young man roaming the hospital in Ibaque, showing a picture of his wife and two sons to everyone he met. They transported the man to other hospitals and shelters in the area, but learned nothing about his family's whereabouts. "As far as we know, he didn't find them," Mrs. Giles said.

However, she has participated in two other providential reunions.

She visited a crying, heartbroken 13-year-old in the hospital who had just been told by a woman from Armero, "Don't look for your mother anymore. I saw her die." The youth also had lost his father, two younger brothers, and two younger sisters.

The same day, Dec. 5, Mrs. Giles visited a shelter housing 400 Armero victims and said to the first people she

met, "I feel so sorry today. Somebody came in and told this boy not to look for his mother anymore, and he was so upset."

When she told them his name was Miguel Soto, they couldn't believe it. They were Soto's grandparents, an uncle, and a teen-age cousin. She immediately took them to the hospital for a reunion.

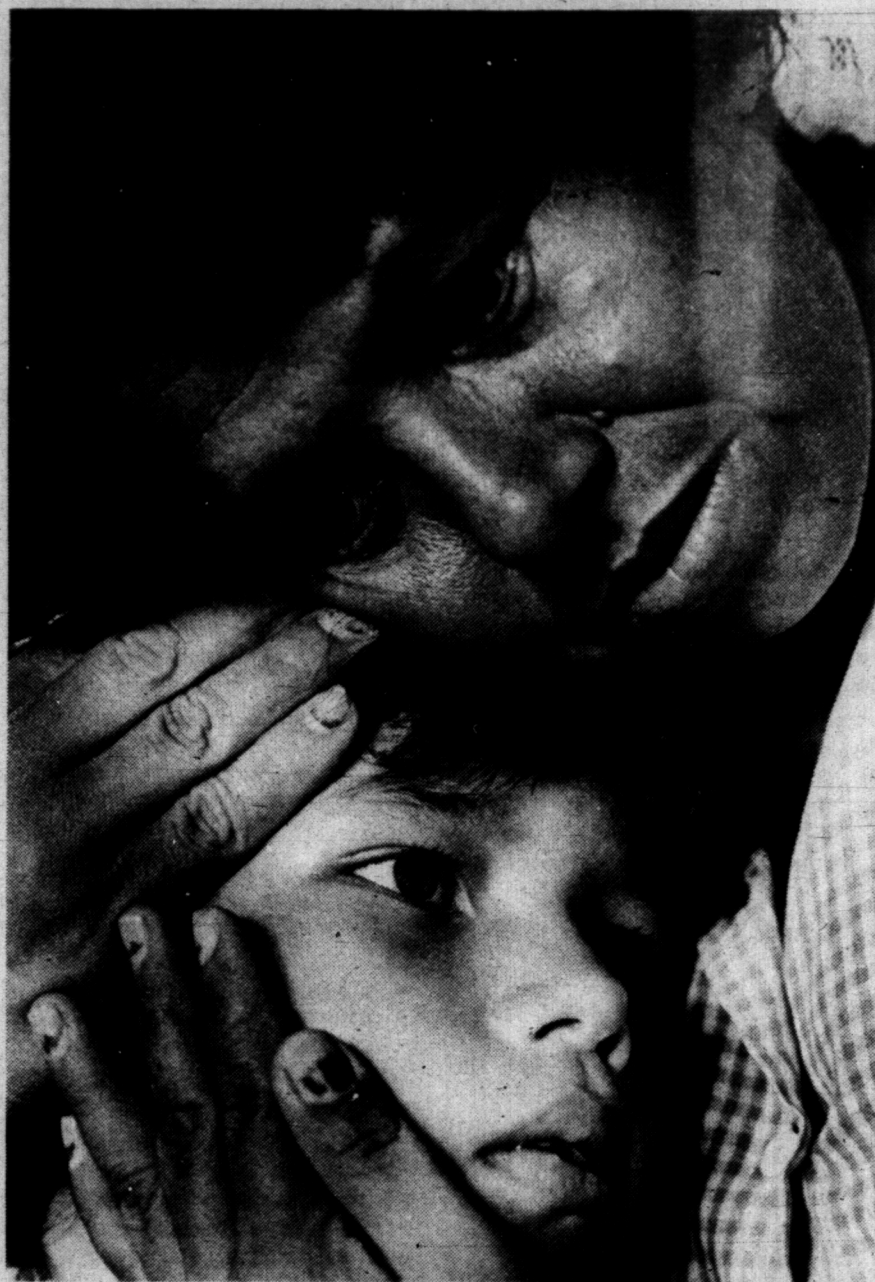
A bout with flu forced Mrs. Giles back to Cali, where she and her husband live in southwest Colombia. She spent Dec. 13 organizing her notebook and, just before finishing, she noticed that two survivors had given her the same name of a seven-year-old missing brother. Both thought they were the only survivors in their family. Their last names matched, Martha Espinosa, 16, an Armero survivor in a large Cali hospital, and Margarita Espinosa, 20, at the Ibaque hospital.

By telephone, Mrs. Giles confirmed that they are sisters.

Martha was happy to hear the good news, but asked, "What about my mother, Marina (an 11-year-old sister) and John (a seven-year-old brother)?"

"I couldn't say, 'Well, I guess they're dead,'" Mrs. Giles recounted. "All I said is, 'We're going to keep looking for them.'"

Art Toalston writes for the Foreign Mission Board.



Rosa Valderrama comforts her daughter, Anna, 10, after telling Southern Baptist missionaries she lost her husband and three other children in the mudslide in west-central Colombia that claimed up to 40,000 lives. Within a week, however, missionary Mary Nell Giles had facilitated a reunion with Rosa's 5-year-old son, Deison. Still missing are two teen-age daughters. (BP) PHOTO By Joanna Pinneo

FCC grants power increase to FM-89

NEW ORLEANS — Radio station WBSN, New Orleans' only Christian FM station, has been granted approval for a power increase by the Federal Communications Commission, according to Gayril Gibson, station manager.

FCC approval of necessary construction permit went into effect Dec. 6, following a 30-day waiting period to allow for public comment, Gibson said.

WBSN FM, broadcasting at 89.1 MHz, is owned and operated by New Orleans Baptist Theological Seminary, an agency of the Southern Baptist Convention. Its programming is entirely oriented toward Christian ministry, including a 90-percent music format.

The station will increase its signal to 10,000 watts from 250 watts about the first of the year and broadcast in stereo for the first time, Gibson said. It marks the latest step in WBSN's conversion from a seminary campus radio station to a regional broadcaster.

WBSN started in 1979 as a 10-watt station and increased to 250 watts in 1980. With 250 watts, the station had a broadcast radius of about 10 miles. With 10,000 watts, WBSN's signal will

have an 85-mile radius.

Within 40 miles of the new station antenna in Chalmette, La., any radio will be able to pick up a high-quality signal, Gibson said.

Outside that area, he said "it can be picked up on anything with an antenna." Space for the station's antenna has been leased on the WDSU-TV antenna tower.

The power increase will require construction of a transmitter building at the antenna site and the purchase of new control room equipment on campus.

Total cost of the expansion will be about \$118,000, the station manager said. It will be paid for through station sponsorships and community donations. No general seminary operating funds will be used.

One of the station's primary functions will continue to be broadcast training for seminary students, Gibson said.

WBSN currently broadcasts from 6 a.m. to midnight daily, but Gibson hopes the station soon can go to 24 hours. Network affiliation is being considered and such an arrangement would make all-day programming feasible.

Some want to live only because they are afraid to die.

Little faults can ruin a person, just as little holes can ruin a tire.

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Southern Baptist missionary Mary Nell Giles, right, gave 5-year-old Deison Valderama a toy and, several days later, a reunion with his mother, Rosa. Staffers at the state hospital at Ibaque, Colombia, had assumed the boy's family was killed after the eruption of volcano Nevado del Ruiz. (BP) PHOTO By Joanna Pinneo

India's Supreme Court says Christians lose state aid

NEW DELHI, India (EP)—Members of "selected castes" lose their special government aid if they convert to Christianity, but are entitled to the aid if they convert back to Hinduism, India's Supreme Court has ruled.

Members of scheduled castes (formerly "untouchables") qualify for financial aid, and benefit from policies that reserve government jobs, Parliament seats, and educational posts for them. About 144 million of India's 684 million people are members of scheduled castes.

The court dismissed lawsuits filed by Indians who had converted to Christianity, reasoning that Christians in scheduled castes are not as severely oppressed within the Christian community as "untouchables" are within the Hindu community.

Muslim convert baptized in Rome Baptist Church

Thursday, January 16, 1986

BAPTIST RECORD PAGE 7

By Anne W. McWilliams

At Rome Baptist Church on December 7, following the invitation, a woman from Sri Lanka came forward and made a public profession of her faith in Christ.

The pastor, Kenneth Lawson, asked, "Would anyone else like to come?" A man, a Muslim from Bangladesh, stood and said, "I would."

In many European Baptist churches, it is not customary for an invitation to be given at every worship service. But Lawson, Southern Baptist missionary, said that he prefers always to give one. "Jesus always gave invitations," he explained.

Hence a baptism was to take place at the English-speaking Rome Baptist Church on Sunday night, Dec. 15. The building is so small that the baptistry is used for storage, and old furniture had to be removed from it before it could be filled with water.

The church is in the midst of a tremendously exciting period of growth, spiritually and numerically, Lawson said. Within the four months from September through December, 1985, the number regularly attending had grown from 50 to 150. One Sunday, when a German guest choir sang, attendance soared to 190.

The sanctuary long ago was used by an Italian-speaking Baptist church,

and the building is owned by Italian Baptists. A partition has already been removed to help provide for the growth. Lawson said that more chairs were on order, and that later a rearrangement of pews and pulpit may be tried.

This English-speaking church ministers to internationals who live and work in Rome. It does not have a membership roll, but is a Christian fellowship in which people of many nations and denominations are participants.

Kenneth Lawson and his wife, Irene, from South Carolina, were appointed as missionaries in 1983. It was not until they were past 40 that they surrendered to become missionaries. They were applying for service as missionary associates when they learned that the age limit had been raised, and they could become career missionaries. It was not until ten years ago that he became a minister. Before then, he had been in the Navy and had been a teacher. "All the things that we had done before had been preparing us for this place," he said.

Women of the church—from Kenya, the U.S., Sri Lanka, England, South Africa, the Philippines, and other countries—meet weekly to pray for individuals they wish to see come to



Irene Lawson, missionary to Rome, Italy, arrives at a women's prayer meeting to find it is also a surprise birthday party for her (Dec. 11). (See story in "Faces and Places" on page 9.)

Christ and to pray for other of their concerns. One of the deepest is the Rome Baptist Church. They have been receiving answers. One was the baptismal service on Dec. 15, after the pastor asked, "Who else would like to receive Christ?" and a Muslim answered, "I would."



Ken Lawson, right, missionary to Italy, and pastor of the Rome Baptist Church, participates in covered dish luncheon, following a prayer meeting held by women of his church, an international congregation. Ray Simons, of London and Rome, a convert from Judaism to Christianity, at left, talks with Irene Lawson, the pastor's wife.



Irene Lawson, left, unwraps birthday gifts at the home of Lou Contardo, center, of Rome and the Philippines. Flora Holifield, missionary, is at right. (See story page 9, in "Faces and Places.")

Center of Hope opens doors to help Armero's survivors

By Art Toalston

IBAGUE, Colombia (BP) — Baptists are opening a "Center of Hope" for survivors of Colombia's killer mudslide.

"The need is so great and . . . the doors are really open," noted James Giles, disaster relief coordinator for the Southern Baptist mission in Colombia.

Openness to the Center of Hope isn't just an outgrowth of the tragedy, but stems also from on-the-scene emergency work by Baptists from Colombia and the United States, Giles said.

Three home missionaries have been appointed by the Colombian Baptist Convention to work at the center in Ibague and the surrounding area, where refugees fled after the volcanic eruption in November unleashed a massive mudslide that destroyed the town of Armero.

Rafael and Mary Blanco will be starting mission congregations in two nearby towns, Lerida and Guayabal. To take the assignment, Blanco is interrupting his last year at the International Baptist Theological Seminary in Cali, Colombia.

Lidia Kelly, a new graduate from the seminary, will be the social worker at the center, which will be in a large rented house in Ibague, the area where most of the mudslide survivors are relocating.

All three have participated in teams of seminary students and faculty members that already have been at

work in and around Ibague.

Sewing, nutrition, and children's health will be among the classes offered at the center. Giles also anticipates efforts to match prospective employers with volcano survivors needing work.

Funds for the center and its missionaries will be provided by Colombian Baptists and the Southern Baptist Foreign Mission Board.

Another home missions couple may be appointed to work among 600 people in three shelters in the town of Chinchina.

"One of our greatest ministries is in listening and offering spiritual help," Giles said. "What they really need is the long-term therapy of being able to work through the loss of loved ones and all their possessions."

Still needed is a prosthetist to work with survivors who lost arms or legs after infectious mud caused gangrene.

"We will probably be able to help as many people as one prosthetist could take care of over a period of a year or two," Giles said.

Interested volunteers should contact the Foreign Mission Board in Richmond, Va.

Two other volunteers are scheduled to work with patients at the state hospital in Ibague: anesthesiologist Raymond Peeples, a member of First Baptist Church, Hot Springs, Ark., who worked at the Baptist Hospital in Eku, Nigeria, during 1982; and plastic surgeon Ronald Stewart, a member of

Ardmore Baptist Church, Winston-Salem, N.C.

To date, the Foreign Mission Board has spent about \$100,000 in disaster relief funds for emergency efforts in Colombia.

Art Toalston writes for the Foreign Mission Board.

Rock seminar slated at Van Winkle

Van Winkle Church, Jackson, is sponsoring a "Rock Seminar" Jan. 25 at 6:30 p.m. at the church.

Pastor Donnie Guy reports that the leader of the seminar will be Michael K. Haynes, a former professional musician, and a former Southern Baptist pastor.

The multi-media presentation is aimed at both youths and their parents. The program discusses such themes of rock music as sex, drugs, rebellion, false religions, and Satanism, according to promotional literature.

If mankind profits from its mistakes, we have a glorious future coming up.

Premier Peres promises to stop construction of Mormon center

JERUSALEM, Israel (EP)—Israeli Premier Peres has promised religious parties to investigate what he can do to stop construction of the Mormon-affiliated Brigham Young University (BYU) study center in Jerusalem.

Agudat Yisrael had threatened to walk out of the coalition government if Peres does not stop construction of the institution, which it regards as a base for missionaries.

Peres has only limited power since the District Planning Commission has already approved the construction; some sources say only Israel's Knesset could stop construction now, through special legislation. But religious party representatives told Peres that the Mormons would abandon the project if the Cabinet voted to express its displeasure at the presence of a Mormon institution in Jerusalem.

Mormon leaders have assured the government that no missionary activity will be based at the center. But opponents recently revealed a memo by the BYU head in Israel, proposing a visitors center which "could serve as a great missionary tool." David Galbraith, who wrote the memo, said

that it was written in 1977, "before we realized that we weren't welcome here with any kind of missionary activity."

People who don't believe in prayer will make an exception when tragedy strikes.

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The day after

Christmas is over,
The presents are gone.
The family is leaving,
You're left all alone.

The tree must come down,
The house is a mess.
The car needs repairing,
And you could care less.

You sit down to think
How you spent that great day.
And then for a moment
You think, "Did we pray?"

We all got so busy
With food and the gifts.
Among all the hustle,
My mind went adrift.

The story in Luke,
Did we read it, or not?
We were all just so busy,
I guess we forgot!

Did we stop to thank God,
For the best gift of all?

Did we thank him for Jesus
Who was born in that stall?

As we unwrapped the presents,
That were under the tree,
I seem to remember,
My thoughts were on me.

The Lottie Moon Offering,
At church, did I wait?
I agreed that I'd give,
On the very last date!

I had bills to pay,
And some presents to buy.
I knew that the Lord
Wouldn't come and ask why.

I guess I forgot,
For I've spent all I had.
I'm sorry, dear Jesus,
I really feel bad.

My present to you, Lord,
Won't be much at all.
If only I'd listened
When I heard you call.

Was that gift so important?
Will your work go on still?
You just can't imagine
How I'm starting to feel.

Forgive me, dear Jesus.
I need one more chance.
To give to that offering,
Your work to enhance.

Next year will be different
Just you wait and see.
I'll forget all the others
Till I've given to thee.

What if you did me
The very same way?
And said, "Child, I'll bless you,
But some other day."

The meaning of Christmas
We seem to forget.
So give to the Lord
For the best blessing yet.

—Vicky Farrar
First Church, Verona

Dormant Christians

There is a dormant season; it comes but once a year
When trees and plants just stop their growth, life seems to disappear.
They wait till spring to come alive; their leaves are fresh and green
New evidence of growth can once again be seen.

There are so many Christians just like the plants and trees
"I can't go to church in winter, for if I do I'll freeze.
I'll just stay at home today; no one will look for me,
But when spring comes again, I'll start back, wait and see."

If you're a dormant Christian
You have no right to be
For you're a person, God's own child,
And not a plant or tree!

—Ruth Norsworthy Crager
State Line

A country lane

How exciting it was to be able to go on this great adventure all by myself.
Since I was only five years old, this lovely country lane shaded by giant pecan
trees just outside the city limits of a small delta town looked endless.

My destination on these special trips down the little lane was a very small
one room frame store that was "Smithheart's Store" by name. Inside was dimly
lit and the floor squeaked when even a tiny child like myself stepped upon
the loose planks. This added to the excitement in the air as I peered into the
not so clean glass case that displayed a variety of candy.

Not at all impressive to the child of today, but it was all the selection I could
dream of. No choice was mine, for I had decided far down the lane to select
the sugar plank. How it looked like a rainbow with colors of yellow, pink and
white and the taste was like honey.

What could be wrong if the world were filled with rainbow sugar planks
and five year olds?

—Linda Phillely Tharp
Greenville

Missionaries on furlough

Missionaries now on furlough in Mississippi:

Jimmy and Susie Hartfield, Mexico, Rt. 8, Box 1474, Hattiesburg; Curtis and Deanie Ferrell, Ecuador, 787 E. Northside Drive, Jackson; Nan and Robert Sugg, Taiwan, 4660 Meadowridge Road, Jackson; Delos and Wanda Brown, Zambia, Rt. 4, Box 88, Woodville;

Roger and Beverly Swann, Tanzania, 416 Ford, Columbia; Laverne and Winfield Applewhite, Indonesia, Pine Trails Apts., M-5, Springridge Road, Clinton; Edd and Freda Trott, Brazil, Dalewood Shores, Rt. 1, Box 149, Lauderdale;

Donald and Rose McCain, Portugal, 500 Linden Circle, Starkville; Ralph and Gena Calcote, Japan, 1625 Easy St., Yazoo City;

Bill and Barbara Moseley, Brazil, Pine Trails Townhouse, Apt. E-2, Clinton; David and Gloria Glaze, Argentina, 721 E. Northside Drive, Jackson; Daniel and Sharon Bradley, Kenya, Box 302, Long Beach, and Dot Lott, Brazil, 606 Graymont Ave., Hattiesburg.

German youths to build in Nicaragua

HAMBURG (EBPS) — Groups of youths from the Baptist Union in the Federal Republic of Germany will travel in 1986 and 1987 to Nicaragua to build churches for newly-formed, small Baptist congregation, collecting their own construction costs.

This and other projects were agreed on by the Union following a written appeal for assistance from the General Secretary of the Nicaraguan Baptist Union, Tomas Tellez.

Devotional

Words for the new year

By David Michel
Hebrews 1:1-3

My favorite story from 1985 was the tale of Humphrey the humpback whale. You may recall that Humphrey made a wrong turn in San Francisco Bay and headed up the Sacramento River at a pace of five miles per day. People along



Michel

the river turned out to see the spectacle and to cheer Humphrey along. California conservationists spent well over \$70,000 attempting to turn Humphrey around and return him to the sea. First, recorded sounds of a killer whale were played underwater to frighten Humphrey into returning. When that didn't work, sounds of a female humpback whale were played which finally got Humphrey's attention. When the recorded sounds didn't materialize into the real thing, Humphrey lost interest again and had to be directed by clanging pipes attached to a guide boat. Two and a half weeks of effort were expended before Humphrey could be

returned to his proper habitat.

Perhaps as we begin the new year we could learn from the story of Humphrey the value of listening carefully. Particularly as Christians we will profit from listening to the Bible. The first verses of Hebrews confirm that God has spoken in many ways over the years and has revealed himself most completely in his Son, Jesus Christ.

We can hear a word of assurance in these verses. God has wanted to communicate with us from the beginning of creation. In the past he used prophetic spokesmen, angelic messengers, and priestly religious leaders; but these forms of communicating were surpassed by the personal word of salvation brought by Jesus. God is not content until his voice is heard, and this gives us great assurance of his concern for our well being.

We can hear a word of provision in these verses as we note the eternal sufficiency of what is ours through Christ. He is the power of creation as well as the sustainer of continuity in the universe. He is the exact representation of God who brings glory into our lives and is honored as the heir of all things. He has applied his glorious riches and power in our behalf by purging our sins at Calvary and making us acceptable before God in eternity. If we fail to hear such a word of provision, then we are in peril of losing our personal worth and spiritual direction for living.

We can hear a word of potential in the following chapters of Hebrews as the writer calls us to realize that today is the time to hear and respond to God's voice. The new year not only offers us new opportunities to hear God speak, but also new opportunities for God to speak through us. The same Spirit who called prophets and ordained priests in times past is at work in our hearts today calling us to live and speak for Christ. The word of potential we need to hear is that God's message of loving assurance and provision for our salvation in Christ can be best proclaimed by those who are listening for God's voice and are witnessing to his grace. Let us pray together that we will reach God's potential for our lives and that we will begin while it is today.

David Michel is consultant, Stewardship Department, Mississippi Baptist Convention Board.

Letters to the Editor

To Mississippi Baptists

Editor:

I would like to address the Mississippi Baptist Family:

For your outpouring of love and concern during these past weeks I am deeply grateful.

The recent tragic death of my 28-year-old attorney son, Richard Rowden, has left his family with a grief beyond description.

Your long arms of compassion have reached us from all across the state, and literally from around the world. Ric would have been especially pleased with the vast number of memorial gifts sent to the Rowden Baptist School in Nazareth, Israel, named for his late father.

The drunken driver, responsible for the head-on collision, has been indicted for vehicular homicide in Georgia, where the accident occurred on Dec. 7.

May the Lord, in his own special way, bring honor unto himself through this experience is my prayer. May he bring peace to those of us who hurt so intensely, and may he bring blessings to those of you who have been so very supportive.

Mrs. Earl Kelly
(Marjorie Rowden Kelly)

Return to church

Editor:

I was wondering if I ought to go back to church on Sunday.

After reading the recent article in the Baptist Record that the World Baptist Alliance condemned those who practice segregation in South Africa (and elsewhere), I concluded that not only was I being condemned

but about 99 percent of all Baptists (who do not attend integrated churches) were also being condemned.

Mississippi Baptist Churches are not members of this "Alliance" and are not bound by what it says. I prefer to look to the Bible for authority that God Himself has set the boundaries of the habitations of the nations (Acts 17:26).

A resolution condemning segregation was introduced at the 1969 Southern Baptist Convention in New Orleans; it was overwhelmingly voted down and never brought up again. We should support South Africa and all who fight against communism.

I will go back to church after all. And pray to God who is not the author of confusion (1 Cor. 14:33) — so that Mississippi churches (as well as South African churches) might be spared the confusion that liberalism and integration bring.

Wendell Gardner
Jackson

Names in the News

David Meece, Christian singer and entertainer, will be in concert at Thomas Hall on the William Carey College campus, Hattiesburg, Fri., Jan. 17, at 7:30 p.m.

The \$7 general admission tickets will be available at the door. The concert is sponsored by the Student Government Association of Carey.

Off the Record

Upon arriving back home after his trip to discover America, Christopher Columbus told Queen Isabella: "I'm sure that I'm the first man to ever get nineteen hundred miles on a galleon."

Faces And Places

by anne washburn mcwilliams

"When in Rome, do as the Romans do"

"Terrorists with automatic weapons blazing launched a bloody grenade attack on holiday travelers at the check-in counter of the Israeli-airline, El Al, in Rome. . . ." I heard the news on television Dec. 27 and read it in the newspaper next day.

Two weeks earlier I had walked in to Rome's Leonardo da Vinci Airport. It was very quiet at 6:30 in the morning, and empty in comparison with the airport Joan Peterson and I had left in New Delhi. White marble floors shone, so bright they looked wet. A customs officer handed cards to us, to give our doctors in case we got sick within two weeks. The cards stated that since we had been in Asia we might have been exposed to cholera, malaria. . . .

Flora and Bob Holifield, Mississippi missionaries to Italy for 23 years, were waiting. At Bob's suggestion, I cashed a travel check at the airport bank, 1700 lire to the dollar. Through a chilling rain we drove to their apartment, the Holifield Hilton.

Shootings are not what I remember most about Rome. Good things, encouraging things are going on in the Baptist churches there.

"Are you too tired to go to a prayer luncheon?" Flora asked.

"Yes!" I was ready to say with emphasis, when Joan answered "No."

We had not been to bed in at least 32 hours. This was Wednesday morning, Dec. 11. The Monday morning before, I'd gotten up in Kathmandu, Nepal, at 5 a.m. to write a column. Then our 11 a.m. Monday flight was cancelled because the king was arriving from Dhaka, and we waited four hours for another. Monday night in New Delhi, India, my bed was so hard I could not sleep. Tuesday morning we got up at 4:45, took a bus to Agra to see the Taj Mahal, and returned that night at 9:30. At 10:30 we left for the airport, to check in for a scheduled 2 a.m. Wednesday departure. Because we were passengers to Rome, "they" opened our hand luggage, frisked us, and sent the bags through a scanner. One of mine was re-opened, a man asked me if I had a knife in it. (I didn't). Again at the steps of the Air India 747, our bags and bodies were inspected. (I was glad they were so careful.) Nine hours flight time to Rome and the time change added five hours to our ordinary day.

I'm glad now that Joan said we were not too tired, for the Lord had in store for us that day some blessings I would hate to have missed. (Indeed, Evonne Arinder of Bryan Tours had tried and failed to find a flight that would prevent our having to travel all night from Delhi. Yet had we not arrived on Wednesday morning, we would have missed the prayer meeting, a weekly event held by international women of the English-speaking

Rome Baptist Church.)

After a hot shower and one hour's bed rest, we were ready to go when Irene Lawson, missionary, arrived at 10:30 to take us. She is the wife of Ken Lawson, pastor of Rome Baptist Church.

We met in the Christmas-tree decorated living room of Lou Contardo, university professor, native of the Philippines, and a close friend of Flora's. Her husband, Tito, who works with United Nations, ranks at the top among world experts on rice. Lou was a laughing, warm and gracious hostess. Many of Rome's 20,000 Filipinos call Lou "Mom," Flora told me. She started a Sunday School class for Filipinos in the Rome Baptist Church; its members are now an active part of the church life.

Among those present for the meeting were Judy Lindley, Pennsylvania; Elaine Suffolk, Ohio; Heather du Plessis, South Africa; Ray Simons, London, a converted Jew who works with United Nations; Annette Meriweather, opera singer from Rome and Indiana; Florence Gichuhi, Kenya; and Ranjani de Alwis, Sri Lanka. Several of them are university professors and/or their husbands work with corporations such as Firestone, or with United Nations.

Their prayers were spontaneous and each spoke of the deepest concerns of her heart. Most Wednesday mornings they pray for at least two hours, Irene said. Perhaps, I thought, this is the key to the revival and spiritual awakening that Ken told me is going on in the Rome Baptist Church. (See article on page 7).

Next week I'll write more about Bob and Flora. Rather than drive in the Rome traffic, they usually walk at least four miles a day, to the office, to the marketplace, etc. That afternoon Flora began for us her special-two-day tour by city bus. It was fun, though I'm not as practiced a walker as she, and so had to run most of the time to keep up with her. And we all had to run to board the buses if we wanted a place on one. If I could not reach a pole to hold onto, I didn't have to worry about falling. Packed in people, I could just sway with the crowd. Writing in a notebook while following Flora was definitely out of the question.

Double rows of sycamores spread golden canopies over the streets. (I had not expected autumn leaves still to be on the trees.) Smell of roasting chestnuts made our mouths water, so we stopped in a snack bar and drank cappuccino, topped with whipped cream and grated chocolate. The hot cups warmed our cold hands.

We stopped that afternoon at two Catholic churches and the Rome Baptist Church. St. Paul's Outside the Walls looked like the size of three football fields. Its "Holy Doors" are

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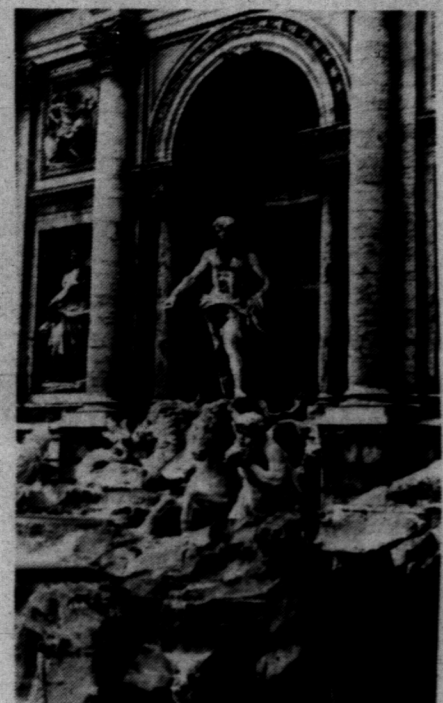


Bob and Flora Holifield, Mississippians, have been missionaries to Italy for 23 years. He is treasurer of the Italian Baptist Mission (organization of Southern Baptist missionaries in Italy). She is vice president of the Mission and mission bookkeeper-secretary. Here they stand on the Rome street in

front of the building where they work. Not shown, it is at the top of the embankment at left. They are saying goodbye before he goes on an errand by car in one direction and she goes on a walking tour in another direction.



Police vans, left, in Rome, Italy, surrounded the square at the Fountain of Trevi, right, on December 14, shortly after someone fired shots into the crowded street. No one was injured. Joan Peterson of Pensacola, Fla. (right foreground) walks past a circle of policemen.



Gallup surveys show public divided over parochial aid

WASHINGTON (BP) — Recent public opinion surveys by George Gallup demonstrate the American people are split nearly evenly over the advisability of legislation to provide government aid to parochial schools.

In separate polls conducted last year but only recently released through Gallup's Princeton Religion Research Center, Americans indicated they are deeply divided over the idea of a constitutional amendment to permit such aid and a Reagan administration proposal for school vouchers to assist parents who send their children to parochial schools.

Responding to a survey question asking, "Would you favor or oppose an amendment to the Constitution that would permit government financial aid to parochial schools?", 45 percent of those interviewed said they would favor such a proposal, with 47 percent opposed. Eight percent gave no opinion.

Another Gallup poll question, noting voucher systems are used in some other countries, found 45 percent of those questioned favor the idea, with 40 percent opposed. Fifteen percent indicated no opinion.

According to Gallup, the results of the poll on vouchers, gleaned from in-person interviews with 1,528 adults, could include a sampling error of up to three percent in either direction. Answers to the query on a constitutional amendment authorizing parochial aid, drawn from telephone interviews with 1,009 adults, include a possible four percent sampling error.

Although voucher proposals are pending in Congress, no constitutional amendment to provide aid to sectarian schools has been introduced.

Baptist colleges release fall enrollment figures

By Lonnie Wilkey

NASHVILLE, Tenn. (BP)—Southern Baptist colleges and universities experienced an overall gain in enrollment during the 1985 fall semester, according to figures released to the Education Commission of the Southern Baptist Convention.

Student enrollment in the 47 senior colleges and five junior colleges sponsored by their respective state conventions was 95,460, compared to 94,208 in 1984, an increase of 1.3 percent.

Figures include only students who enrolled in credit courses during the 1985 fall semester.

Palm Beach Atlantic College in West Palm Beach, Fla., had the largest percentage increase (11.6) while Southern Baptist College in Walnut Ridge, Ark., experienced the greatest percentage decrease (16.2).

Arthur L. Walker Jr., executive director of the Education Commission, expressed optimism regarding the enrollment figures. He pointed out the number of 18- to 24-year-olds in the population dropped by three percent between 1980-84. Also, he said, following the end of the baby boom era in 1964, this age group is much smaller and affects not only education but other segments of society.

"Our Baptist colleges are doing unusually well, in light of the demographics, to maintain the stability reflected in last fall's enrollment figures," he said.

Walker noted the pool of non-traditional students has increased and cited statistics which show that by 1992 there will be as many college students age 25 and older as there will be in the traditional age brackets.

Mississippi's three Baptist institutions—Blue Mountain College (283, 12.4 percent decrease); Mississippi College (3,609, 7.2 percent increase); and William Carey College (1,778, 1.8 percent increase)—reported 5,670 students, up from 5,437 the previous year.

In terms of total enrollment, Baylor University in Waco, Texas, is the largest Southern Baptist college with 11,481 students. Other schools in the top 10 in number of students are: Mercer University, 5,237; Wake Forest University, 5,062; University of Richmond, 4,609; Samford University, 3,669; Mississippi College; 3,609; Campbell University, 3,577; Furman University, 2,952; Stetson University, 2,794 and Houston Baptist University, 2,775.

Missouri's four Baptist colleges enrolled 5,353 students: Hannibal-LaGrange College (709, 6.8 percent increase); Missouri Baptist College (522, 1.8 percent increase); Southwest Baptist University (2,096, 6.8 percent increase) and William Jewell College (2,026, 1.8 percent increase).

Lonnie Wilkey writes for the Education Commission.



Riverhill Church, Itawamba County, received both "M Night" banners for the third time since 1979. Pictured, are S. E. O'Brian, pastor, and Kirk Reese, Church Training director.

Members of Calvary Church, Braxton, finished reading the Bible 17 times in 1985. Their goal for 1986 is to finish it 26 times. This would be one-fourth of the members of the church. Henry J. Bennett is pastor.

Flora Church, Flora, will conduct January Bible Study on Jan. 19, from 4-8 p.m. Classes will be provided for all age groups. A family fellowship will conclude the study from 7:30-8:00 (meal to be provided by the church).



Agricola Church, Agricola, held its RAs, GAs, and Acteens recognition ceremony, Oct. 6. The theme was "Partners in Missions."

RAs receiving badges were front row (l to r) Adam Mason, Brandon Anderson, Heath Wallace, Daymon Bufkin, William Roberts, Matt Hollinghead, Eddie Dean, Scottie Purvis. Second row, Kevin Lacy, Andy Mason, John Riley, Jonathan Anderson, Jeromy McDerment. Third row, Ricky Churchwell (counselor), Christopher Anderson, James Riley (counselor), Craig Vincent, Jamie Lister, and Cliff McDerment.

GAs receiving badges were front row (l to r) Amy Jones, Kristi Thompson, Sherry Westbrook, Amy Chisholm, Christie Cottingham, Ashleigh Davidson, Jessica Brannan, Susan Cauley, Jennifer Cottingham, Shanta Jones. Second row, Arnette Edwards (counselor), Pam Hollinghead, Amy Vise, Tracey Dean, Melisa Hamilton (counselor). Third row, Acteens receiving awards were Brenda Hollinghead (counselor), Rebecca Bradley, Queen with a Scepter and Queen Regent, Tara Vise, Queen with a Scepter, Nicki Thompson, Queen, Gwen Rouse, Queen with a Scepter, Cathy Riley, Queen with a Scepter, and Connie Purvis (counselor).

Missionary News

Mr. and Mrs. Glenn E. Bien, missionaries to Bangladesh, report a change of address (P. O. Box 1, Jhenidah, Bangladesh). He was born in Memphis, Tenn., and considers Independence, Miss., his hometown. She is the former Patricia McElhaney of Coldwater, Miss. They were appointed by the Foreign Mission Board in 1981.

Dr. and Mrs. Charles L. Deevers, missionaries to the Ivory Coast, have returned to the field (address: BP 512, Bouake, Ivory Coast). He was born in Jackson, Miss., and grew up in Clinton, Miss. She is the former Dianne Sutherland of Bogalusa, La. They were appointed by the Foreign Mission Board in 1974.

Mr. and Mrs. Algie L. Green Jr., missionaries to Argentina, have completed language study and arrived on the field (address: Bolanos 141, 1407 Buenos Aires, Argentina). He was born in Laurel, Miss. The former Emily Gurley, she was born in Camp Kilmer, N.J., and considers Iuka, Miss., her hometown. They were appointed by the Foreign Mission Board in 1984.

Mr. and Mrs. Stanley D. Stamps, missionaries to Honduras, have completed furlough and returned to the field (address: Apartado 51, El Progreso, Honduras). He is a native of Prentiss, Miss., and she is the former Glenna Morgan of Hill County, Texas. They were appointed by the Foreign Mission Board in 1962.

Mr. and Mrs. Dale Tucker, missionaries to Argentina, have arrived at language school (address: Apartado 100, 2350 San Francisco de Dos Rios, San Jose, Costa Rica). They consider Louisville, Ky., their hometown. He was born in Jackson, Miss., and she, the former Gail Atchison, in Paris, Tenn. They were appointed by the Foreign Mission Board in 1985.

Mr. and Mrs. Michael E. Hutchinson, missionaries to Togo, have completed language study and arrived on the field (address: BP 43, Tabligbo, Togo). He was born in Mobile, Ala., and considers Long Beach, Miss., his hometown. The former Lynn Wood, she was born in Memphis, Tenn., and considers Newhebron, Miss., her hometown. They were appointed by the Foreign Mission Board in 1984.

Mr. and Mrs. Robert L. McNamee, missionaries to Ecuador, have arrived at language school (address: Apartado 100, 2350 San Francisco de Dos Rios, San Jose, Costa Rica). They are natives of Mississippi. He is from Jackson. The former Dianne Kea, she was born in Kosciusko and considers Raymond her hometown. They were appointed by the Foreign Mission Board in 1985.

Mr. and Mrs. Michael D. Racey, missionaries to Chile, have completed language study and arrived on the field (address: Casilla 3388, Santiago, Chile). Both consider Biloxi, Miss., their hometown. The former Annette

Evans, she was born in Mobile, Ala. They were appointed by the Foreign Mission Board in 1984.

Diane Pamela Smith, missionary to the Ivory Coast, has arrived in France for language study (address: chez Everette Burnette, 15, Rue de L'Onyx, 37300 Joue Les Tours, France). A native of Mississippi, she was born in Collins and considers Jackson her hometown. She was appointed by the Foreign Mission Board in 1985.

Missionary dies

After a long illness, Cecile Lancaster, 90, died Jan. 2 in Houston, Tex. She spent 40 years in Japan as a Southern Baptist missionary, teaching and working as vice president of Seinan Jo Gakuin Baptist girls' school before retiring in 1961.

During World War II, she taught at the Gila River Japanese relocation camp in Arizona and worked among the Japanese in Texas and Hawaii.

She returned to Japan in 1947 and in 1952 was named by the Emperor's Cabinet Board of Decoration to the "Order of the Sacred Treasure" for her education work among Japanese women.



Lancaster

Eighth SITE to take place in June at Ruschlikon

RUSCHLIKON — The faculty and courses for the Eighth Summer Institute of Theological Education (SITE) have been announced. The month-long course will take place in Ruschlikon, Switzerland at the International Seminary, from May 31-June 27, 1986.

Classes include "The Psalms in Israel's Worship," "The Parables of Jesus," "How to Preach and Teach the Parables of Jesus," "Worship in the Early Church: The Relationship Between Worship Practices and Evangelization."

"The Lima Texts on Baptism, Eucharist, and Ministry: Analysis

Camp Ground Church goes over goal

Camp Ground Church, Water Valley, Yalobusha County, set a goal of \$1,300 for its Lottie Moon Christmas Offering, 1985. The congregation has given \$1,459.96, reports Daisy Hollowell.

The man who takes time to explain all his mistakes has little time left for anything else.

When you get something for nothing you just haven't been billed for it yet.

and Evaluation," "Islam: A Christian Inquiry into Islamic Faith and Practice," "The Christian and the Non-Christian Religionist," and "The Local Church and its Outreach in its Day-to-Day Work."

Classes will be in the English language.

Prospective students who will need visas must apply early enough so that forms will be received at the Ruschlikon SITE office no later than 15 February, 1986.

Applications may be made through the office of the respective national Baptist union.

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Wake Forest trustees set self-perpetuating board

By R. G. Puckett

WINSTON-SALEM, N.C. (BP) — Trustees of Wake Forest University, in a regular December session, voted to elect all their successors — thus establishing a self-perpetuation board of trustees which would not be elected by the Baptist State Convention of North Carolina.

The move raised objections from some Baptist leaders, including expressions of regret and questions of legality.

According to Russell Brantley, spokesman for the university, the action by voice vote passed by "a large majority" all but two of the 36 trustees were present.

WFU trustees took the action in response to action in November when messengers to the annual meeting of the Baptist State Convention of North Carolina approved a new covenant relationship with the university but failed to give the two-thirds majority necessary to change some language in the convention's constitution to accommodate the new provisions of the covenant.

The convention and the university have been functioning with a covenant relationship which was approved in 1979 and was subject to review and evaluation each five years. The review in 1985 resulted in a change whereby one-third of the trustees would be elected by the university's trustees and the remaining two-thirds would be elected by the convention.

"The trustees have an inordinate desire to maintain close ties to the Baptist State Convention," President Thomas K. Hearn Jr., told the Biblical Recorder, the newsjournal of the state convention, "They committed themselves to maintain programs and services to Baptists and Baptist churches.

"They desired to settle the governance question and to establish our relationship to Baptists and Baptist churches on the basis of our service and programs," he concluded.

The number of trustees will be increased from 36 to 40 and will include the general secretary-treasurer of the convention, the executive secretary of the Christian Higher Education Council, and four ministers of churches cooperating with the convention. Two-thirds of the trustees will be residents of North Carolina and members of churches cooperating with the convention.

Roy J. Smith, general secretary-treasurer of the Baptist State Convention of North Carolina, said, "I have two reactions in this matter. First I am sorry that our convention, meeting in Charlotte, did not complete the constitution and bylaw provisions for the renewed covenant relationship with Wake Forest University. The revised covenant was approved by 63.4 percent of the messengers, just short of the necessary two thirds. The disappointment of our friends at the university is shared by convention leadership.

"Second, I regret the decision of the Wake Forest trustees. Many of us have labored faithfully to make the covenant relationship work to the advantage of both Wake Forest and the convention.

"When Bob Mullinax and I met recently with President Hearn and trustee chairman Harfield, we stated clearly our opinion that a self-perpetuating board of trustees would not be acceptable to the convention. We must now carefully consider our responsibilities in light of the trustee action.

"What we do now will become the recorded history of an important era in Baptist life. We must act with intelligence and courage in responding to the university trustees," Smith said.

T. Robert Mullinax, executive secretary of the Council On Christian Higher Education, said "When the

convention was founded in 1830, Wake Forest College was already, a daring dream in the minds of Thomas Meredith and Samuel Wait. North Carolina Baptists founded Wake Forest in 1834. For more than 151 years Baptists have proudly nurtured Wake Forest with a vital relationship intact.

"That relationship is now severely threatened. We owe it to Baptists of the past, present and future to question and to challenge the unilateral action of the trustees," Mullinax said.

Puckett edits the North Carolina Biblical Recorder.

Prentiss Church helps plant mission in Alder, Montana

First Baptist Church, Three Forks, Montana, in 1985, began a mission church in the community of Alder, Mont., reports the Three Forks pastor, Roger Hill, a former Mississippian. In the 75-year history of Alder, this is its first church of any kind.

One of the churches which helped financially in opening the mission was Prentiss Baptist Church, Prentiss, Miss.

"Alder is in the heart of the vigilante area of Montana," Hill says, "and has about 350 people. It is 20 miles to the nearest Sunday School of any denomination and even further for the people on the ranches."

He adds, "We found out that the little school there had 52 pupils in the first through sixth grades. This meant that when you added preschoolers and junior high and high schoolers there

must be over 100 children growing up with absolutely no contact with a church."

First Baptist Church of Three Forks voted in April to sponsor the mission in Alder. They bought a 14 x 70 mobile home and made the down payment with money given as memorials to Hill's mother (slightly over \$4,000).

The Home Mission Board added another \$1,000; First Baptist Church, Zachary, La. gave \$500; and Prentiss Church gave \$3,500. So then they had a place for church and Sunday School — and it was paid for.

Buckie Smith, a "circuit-riding" pastor, is pastor, too, at Alder. By late November, there had been five professions of faith. Several individuals are helping meet the monthly needs of lot rental, Sunday School literature, utilities, and insurance.

High court rejects appeal from fundamentalist school

WASHINGTON (BP) — The U.S. Supreme Court has let stand lower rulings upholding an Iowa law that exempts the Amish community, but not independent fundamentalists, from sending their children to public schools or to private schools with state-certified teachers.

According to Iowa officials, that portion of the state's compulsory school attendance law was designed for groups such as the Amish who are "isolated from the mainstream of American life."

All other children, the state con-

tended in a legal brief asking the high court to reject the case, must attend a public school or a private institution with certified teachers because of the state's "compelling interest" in insuring the education of its citizens.

Ten parents of children enrolled in a Christian day school operated by the Calvary Baptist Church, Charles City, Iowa, brought a suit challenging the law after the state board of education approved a recommendation by superintendent of public instruction Robert Benton to reject the parents' application for exemption from the statute.

Off the Record

A bus driver in Milan, Italy, long discouraged by passengers who ignore his constant plea, "Move to the rear of bus, please," has resorted to psychology. It's simple effective and successful. "Ladies and gentlemen," he calls out, "all those with clean underwear, move to the rear. The rest of you stay up front with me."

A man and his dog sat in a theatre watching a movie. When it was over, the dog applauded vigorously. At this sight a nearby spectator said in amazement: "How astonishing!"

"Yes, it is," said the owner of the dog. "He hated the book." — Lucille S. Harper.

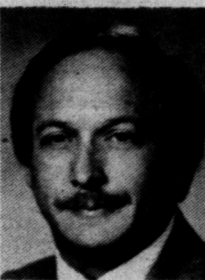
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Mississippi Baptist activities

- Jan. 23 District Keyboard Festivals; 6:30 p.m. FBC, Leland/FBC, McComb/FBC, Laurel/Calvary BC, Tupelo/Parkway BC, Jackson (CM)
- Jan. 24 District Keyboard Festivals; 6:30 p.m. FBC, Pascagoula/N. Greenwood BC, Greenwood/Fairview BC, Columbus/Petal-Harvey BC, Petal (CM)
- Jan. 24-25 Young Ministers' Wives Retreat; Camp Garaywa; 5:30 p.m., 24th-2:30 p.m., 25th (WMU)
- Jan. 25 District Keyboard Festivals; 9:30 a.m. FBC, Gulfport/Colonial Hills BC, Southaven/Woodville Hgts. BC, Jackson/Midway BC, Meridian (CM)
- ASSIST Faculty Training Institute; 9:30 a.m.-3:30 p.m.; FBC, Oxford/FBC, Cleveland/FBC Gulfport/Broadmoor BC, Jackson/E. McComb BC, McComb (SS)

Staff Changes



Bell

Jim Bell was ordained to preach, Dec. 8, by First Church, Belzoni. Billy McKay is pastor. Bell holds an accounting degree from Mississippi State University. He has accepted, effective

Jan. 1, the position of business administrator of First Church, Pasadena, Texas. Barry Landrum is pastor.

L. C. Anthony has resigned as pastor of Arm Church, Lawrence County, and has accepted the call of pastor of Old Hebron Church, Jeff Davis County.

John Yates has resigned the position of minister of music at Hiller Church, Jackson. He is now pursuing



Yates

his interest in music evangelism and Christian entertainment. Along with his ventriloquist dummy, J.J., and his inspirational vocal and trumpet selections, he is available for revivals, retreats, banquets, etc. He can be reached at 371-0448.

Mike Moss is the new pastor of Mt. Zion Church, Clarke County.

Court refuses to review church's zoning appeal

WASHINGTON (BP)—The U.S. Supreme Court refused Dec. 9 to review an appeal by an Oregon Assembly of God congregation challenging its city's requirement that parochial schools be zoned apart from church premises.

At issue in the dispute between the southwest Oregon city of Medford and the Medford Assembly of God was the church's refusal to comply with the zoning regulation on grounds it violated the free exercise of religion.

The congregation, which maintains a day care center, preschool, kindergarten, and elementary school with grades 1-3, has argued during court proceedings it should not have to obtain a separate zoning permit for operating its elementary school.

After losing in a state court of appeals, the church's attorney, Michael Farris, filed an appeal with the nation's high court, arguing the elementary school is "an integral and inseparable religious ministry of the church." Farris, lead attorney for Beverly LaHaye's Concerned Women for America, wrote further: "For practical, financial and philosophical reasons, the school could not survive off the church premises."

Rejecting the church's argument the ordinance violated the free exercise of religion, the city's attorney wrote: "The city is not trying to tell the church what to teach or what kind of ministries it should have. . . . (It) is merely trying to allow schools and churches in residential neighborhoods while at the same time retaining some

control to allow it to protect the neighborhood from a use that may be incompatible." (85-538, Medford Assembly of God v. Medford)

To really enjoy religion, one must have it and then use it.

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Nothing intoxicates some people like a sip of authority.

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1986 SOUTHERN BAPTIST CONVENTION, Atlanta. Leave Sunday afternoon, June 8; return Thursday evening. \$450 per couple — 4 nights lodging; shuttle bus daily. Shows Tours, Box 2554, Laurel, MS 39442. (601) 729-2202; 1-800-826-6849.

MUSIC DIRECTOR needed. Contact Robert Andrews, Salem Baptist Church, Rt. 1, Box 69, Raymond, MS 39154, (601) 885-8239.

Mississippi Baptist Churches Thru Convention Board

Jan. 1, 1985-Dec. 31, 1985

Assn. Miss. Designated. WMU & All				Assn. Miss. Designated. WMU & All				Assn. Miss. Designated. WMU & All				Assn. Miss. Designated. WMU & All			
Co-op	Other	Total		Co-op	Other	Total		Co-op	Other	Total		Co-op	Other	Total	
ADAMS															
BETHLEHEM	1,547.97	1,269.07	2,817.04	BETHLEHEM	1,547.97	1,269.07	2,817.04	BETHLEHEM	1,547.97	1,269.07	2,817.04	BETHLEHEM	1,547.97	1,269.07	2,817.04
CLIFF TEMPLE	1,342.42	1,342.42	2,684.84	CLIFF TEMPLE	1,342.42	1,342.42	2,684.84	CLIFF TEMPLE	1,342.42	1,342.42	2,684.84	CLIFF TEMPLE	1,342.42	1,342.42	2,684.84
CROWNDALE	6,445.42	3,757.95	10,203.37	CROWNDALE	6,445.42	3,757.95	10,203.37	CROWNDALE	6,445.42	3,757.95	10,203.37	CROWNDALE	6,445.42	3,757.95	10,203.37
CRAWFORD	3,344.08	1,880.81	5,224.89	CRAWFORD	3,344.08	1,880.81	5,224.89	CRAWFORD	3,344.08	1,880.81	5,224.89	CRAWFORD	3,344.08	1,880.81	5,224.89
FBC NATCHEZ	29,627.40	29,627.40	59,254.80	FBC NATCHEZ	29,627.40	29,627.40	59,254.80	FBC NATCHEZ	29,627.40	29,627.40	59,254.80	FBC NATCHEZ	29,627.40	29,627.40	59,254.80
IMMANUEL	24,230.31	8,496.75	32,727.06	IMMANUEL	24,230.31	8,496.75	32,727.06	IMMANUEL	24,230.31	8,496.75	32,727.06	IMMANUEL	24,230.31	8,496.75	32,727.06
MORGANTOWN	31,186.74	19,950.04	51,136.78	MORGANTOWN	31,186.74	19,950.04	51,136.78	MORGANTOWN	31,186.74	19,950.04	51,136.78	MORGANTOWN	31,186.74	19,950.04	51,136.78
PARKWAY	56,620.30	13,569.30	70,189.60	PARKWAY	56,620.30	13,569.30	70,189.60	PARKWAY	56,620.30	13,569.30	70,189.60	PARKWAY	56,620.30	13,569.30	70,189.60
SOUTHERN HILLS	2,764.75	622.07	3,386.82	SOUTHERN HILLS	2,764.75	622.07	3,386.82	SOUTHERN HILLS	2,764.75	622.07	3,386.82	SOUTHERN HILLS	2,764.75	622.07	3,386.82
SPRINGFIELD	3,423.70	1,946.80	5,370.50	SPRINGFIELD	3,423.70	1,946.80	5,370.50	SPRINGFIELD	3,423.70	1,946.80	5,370.50	SPRINGFIELD	3,423.70	1,946.80	5,370.50
STANTON	7,305.21	1,524.32	8,829.53	STANTON	7,305.21	1,524.32	8,829.53	STANTON	7,305.21	1,524.32	8,829.53	STANTON	7,305.21	1,524.32	8,829.53
WASHINGTON	29,814.71	8,750.67	38,565.38	WASHINGTON	29,814.71	8,750.67	38,565.38	WASHINGTON	29,814.71	8,750.67	38,565.38	WASHINGTON	29,814.71	8,750.67	38,565.38
208,497.43	100,844.18	309,341.61		208,497.43	100,844.18	309,341.61		208,497.43	100,844.18	309,341.61		208,497.43	100,844.18	309,341.61	
ALCORN															
ALCORN	2,956.32	3,500.91	6,457.23	ALCORN	2,956.32	3,500.91	6,457.23	ALCORN	2,956.32	3,500.91	6,457.23	ALCORN	2,956.32	3,500.91	6,457.23
ANTIOCH	2,139.91	1,517.06	3,656.97	ANTIOCH	2,139.91	1,517.06	3,656.97	ANTIOCH	2,139.91	1,517.06	3,656.97	ANTIOCH	2,139.91	1,517.06	3,656.97
BETHLEHEM	50.00	50.00	100.00	BETHLEHEM	50.00	50.00	100.00	BETHLEHEM	50.00	50.00	100.00	BETHLEHEM	50.00	50.00	100.00
CALVARY	8,540.90	6,920.18	15,461.08	CALVARY	8,540.90	6,920.18	15,461.08	CALVARY	8,540.90	6,920.18	15,461.08	CALVARY	8,540.90	6,920.18	15,461.08
COUNTY LINE	720.00	505.62	1,225.62	COUNTY LINE	720.00	505.62	1,225.62	COUNTY LINE	720.00	505.62	1,225.62	COUNTY LINE	720.00	505.62	1,225.62
DANVILLE	10,276.69	4,594.50	14,871.19	DANVILLE	10,276.69	4,594.50	14,871.19	DANVILLE	10,276.69	4,594.50	14,871.19	DANVILLE	10,276.69	4,594.50	14,871.19
FBC RIGGSVILLE	5,649.73	5,649.73	11,299.46	FBC RIGGSVILLE	5,649.73	5,649.73	11,299.46	FBC RIGGSVILLE	5,649.73	5,649.73	11,299.46	FBC RIGGSVILLE	5,649.73	5,649.73	11,299.46
FBC CORINTH	7,181.23	7,181.23	14,362.46	FBC CORINTH	7,181.23	7,181.23	14,362.46	FBC CORINTH	7,181.23	7,181.23	14,362.46	FBC CORINTH	7,181.23	7,181.23	14,362.46
GLENDALE	4,811.75	1,016.58	5,828.33	GLENDALE	4,811.75	1,016.58	5,828.33	GLENDALE	4,811.75	1,016.58	5,828.33	GLENDALE	4,811.75	1,016.58	5,828.33
HENKLEY	3,089.12	1,274.00	4,363.12	HENKLEY	3,089.12	1,274.00	4,363.12	HENKLEY	3,089.12	1,274.00	4,363.12	HENKLEY	3,089.12	1,274.00	4,363.12
HOLLY	2,011.15	2,496.90	4,508.05	HOLLY	2,011.15	2,496.90	4,508.05	HOLLY	2,011.15	2,496.90	4,508.05	HOLLY	2,011.15	2,496.90	4,508.05
JACINTO	1,275.73	723.73	2,000.00	JACINTO	1,275.73	723.73	2,000.00	JACINTO	1,275.73	723.73	2,000.00	JACINTO	1,275.73	723.73	2,000.00
KENNY CHAPEL	722.96	301.47	1,024.43	KENNY CHAPEL	722.96	301.47	1,024.43	KENNY CHAPEL	722.96	301.47	1,024.43	KENNY CHAPEL	722.96	301.47	1,024.43
KEMBRICK	1,774.08	1,250.32	3,024.40	KEMBRICK	1,774.08	1,250.32	3,024.40	KEMBRICK	1,774.08	1,250.32	3,024.40	KEMBRICK	1,774.08	1,250.32	3,024.40
KUSSUTH FIRST	4,005.05	2,166.02	6,171.07	KUSSUTH FIRST	4,005.05	2,166.02	6,171.07	KUSSUTH FIRST	4,005.05	2,166.02	6,171.07	KUSSUTH FIRST	4,005.05	2,166.02	6,171.07
LIBERTY HILL	1,111.00	1,111.00	2,222.00	LIBERTY HILL	1,111.00	1,111.00	2,222.00	LIBERTY HILL	1,111.00	1,111.00	2,222.00	LIBERTY HILL	1,111.00	1,111.00	2,222.00
LONG OAK	1,111.00	1,111.00	2,222.00	LONG OAK	1,111.00	1,111.00	2,222.00	LONG OAK	1,111.00	1,111.00	2,222.00	LONG OAK	1,111.00	1,111.00	2,222.00
NORTH CORINTH	2,139.91	1,517.06	3,656.97	NORTH CORINTH	2,139.91	1,517.06	3,656.97	NORTH CORINTH	2,139.91	1,517.06	3,656.97	NORTH CORINTH	2,139.91	1,517.06	3,656.97
OKLAHOMA	1,111.00	1,111.00	2,222.00	OKLAHOMA	1,111.00	1,111.00	2,222.00	OKLAHOMA	1,111.00	1,111.00	2,222.00	OKLAHOMA	1,111.00	1,111.00	2,222.00
SHILOH	1,111.00	1,111.00	2,222.00	SHILOH	1,111.00	1,111.00	2,222.00	SHILOH	1,111.00	1,111.00	2,222.00	SHILOH	1,111.00	1,111.00	2,222.00
SHILOH	1,111.00	1,111.00	2,222.00	SHILOH	1,111.00	1,111.00	2,222.00	SHILOH	1,111.00	1,111.00	2,222.00	SHILOH	1,111.00	1,111.00	2,222.00
SHILOH	1,111.00	1,111.00	2,222.00	SHILOH	1,111.00	1,111.00	2,222.00	SHILOH	1,111.00	1,111.00	2,222.00	SHILOH	1,111.00	1,111.00	2,222.00
SHILOH	1,111.00	1,111.00	2,222.00	SHILOH	1,111.00	1,111.00	2,222.00	SHILOH	1,111.00	1,111.00	2,222.00	SHILOH	1,111.00	1,111.00	2,222.00
SHILOH	1,111.00	1,111.00	2,222.00	SHILOH	1,111.00	1,111.00	2,222.00	SHILOH	1,111.00	1,111.00	2,222.00	SHILOH	1,111.00	1,111.00	2,222.00
SHILOH	1,111.00	1,111.00	2,222.00	SHILOH	1,111.00	1,111.00	2,222.00	SHILOH	1,111.00	1,111.00	2,222.00	SHILOH	1,111.00	1,111.00	2,222.00
SHILOH	1,111.00	1,111.00	2,222.00	SHILOH	1,111.00	1,111.00	2,222.00	SHILOH	1,111.00	1,111.00	2,222.00	SHILOH	1,1		

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Mission Gifts Of Mississippi Baptist Churches Thru Convention Board

Jan. 1, 1985-Dec. 31, 1985

Assn. Miss. Designated.				Assn. Miss. Designated.				Assn. Miss. Designated.				Assn. Miss. Designated.			
Co-op		Other	Total	Co-op		Other	Total	Co-op		Other	Total	Co-op		Other	Total
FHC HEAUMONT	3,145.18	8,373.02	11,518.20	STAR	15,861.21	4,134.75	19,995.96	TALLAHATCHIE	97.00	97.00	194.00	GLENDAL	3,051.13	2,701.12	5,752.25
FHC NEW AUGUSTA	8,384.15	2,274.20	10,658.35	SUNSHINE	10,944.29	5,011.65	15,955.94	HAZILL	605.33	4,555.07	5,160.40	GREENFIELD	9,704.75	3,136.59	12,841.34
FHC WICKTOWN	24,740.05	12,672.79	37,412.84	TABERNACLE	300.00	0.00	300.00	CASCILLA	1,650.53	3,867.45	5,517.98	HOLLANDALE	19,271.12	14,109.50	33,380.62
FHC HUNNELSTOWN	3,006.72	5,429.30	8,436.02	TADORN HILL	300.00	0.00	300.00	CORINTH	2,930.91	3,867.45	6,800.36	LAKE WASHINGTON	2,411.24	3,490.04	5,901.28
GODD HOPE	3,601.24	886.00	4,487.24	TRINITY	9,860.02	1,330.39	11,190.41	COVANT	1,481.54	2,121.25	3,602.79	LAKEVIEW	7,270.20	3,719.10	10,989.30
INDIAN SPRINGS	6,702.05	18,601.30	25,303.35	UNION	1,190.00	1,250.90	2,440.90	EL TRIUNFO	24,815.64	10,955.48	35,771.12	NORTHSIDE	671.36	1,857.74	2,529.10
JANICE	1,500.00	0.00	1,500.00	WALKER HILL	4,302.28	1,893.75	6,196.03	FBC CHARLESTON	3,942.70	7,401.30	11,344.00	PARKVIEW GREENVI	29,287.34	11,033.03	40,320.37
MEMORIAL	1,702.50	90.99	1,793.49	RIVERSIDE	737,416.58	277,839.95	1,015,256.53	FBC SUMNER	3,942.70	7,401.30	11,344.00	PARKVIEW LELAND	271.92	120.00	391.92
MEMORIAL ASSN	272.71	36.00	308.71	BEREA	672.00	672.00	1,344.00	MT PISGAH	658.04	2,059.02	2,717.06	RIVERVIEW	103.94	230.97	334.91
PHOSPHIT	464.19	100.00	564.19	CHERRY STREET	2,011.77	2,878.92	4,890.69	PARKS	752.68	867.41	1,620.09	SEC GREENVILLE	21,809.86	11,907.87	33,717.73
ST. MARY	104.00	151.00	255.00	CLARKSDALE	27,983.82	31,763.43	59,747.25	PAYNES	3,744.78	3,900.26	7,645.04	SOUTHSIDE	15,966.07	10,238.39	26,204.46
UNION	58,160.07	46,081.79	104,241.86	DUNDEE	0.00	0.00	0.00	PHILIPP	0.00	435.00	435.00	SWIFTWATER	3,689.22	2,614.42	6,303.64
PIKE				FARRELL	0.00	0.00	0.00	SPRING HILL	0.00	435.00	435.00	TRINITY	0.00	0.00	0.00
HALA CHITTO	1,106.63	452.25	1,558.88	FBC TUNICA	10,242.31	13,457.94	23,700.25	TALLAHATCHIE ASSN	704.04	684.36	1,388.40	WASHINGTON ASSN	278,551.04	190,025.59	468,576.63
BLUFF SPRINGS	1,294.07	1,322.87	2,616.94	JONES TOWN	0.00	0.00	0.00	WEBB	5,904.39	5,170.38	11,074.77	WAYNE	7,235.74	2,713.06	9,948.80
HUGUE CHITTO	1,482.68	1,672.86	3,155.54	LULA	4,194.87	7,547.78	11,742.65	TIPPAH	5,713.46	2,034.17	7,747.63	CHICK CREEK	1,923.70	1,546.00	3,469.70
CALVARY	6,201.72	10,437.59	16,639.31	LYON	13,109.47	7,040.81	20,150.28	ACADEMY	2,153.46	1,664.67	3,818.13	CHAPPAHALL	1,400.25	1,546.00	2,946.25
CENTRAL	32,423.00	10,437.59	42,860.59	OKMURST	64,231.88	47,823.33	112,055.21	CHALYBEATE	2,153.46	1,664.67	3,818.13	CLEAR CREEK	1,877.48	2,500.00	4,377.48
E. MCCOMB	19,814.16	12,390.35	32,204.51	RENA LARA	2,702.34	3,025.82	5,728.16	CONCORD	2,153.46	1,664.67	3,818.13	COUNTY LINE	3,003.12	3,292.53	6,295.65
EAST UNION	1,551.07	1,547.79	3,098.86	RENA LARA	1,361.35	818.24	2,179.59	DUNAS	5,446.77	7,133.81	12,580.58	ERET	1,849.96	1,852.03	3,701.99
FBC MAGNOLIA	120,929.24	39,312.28	160,241.52	RIVERSIDE	714.78	803.00	1,517.78	FALKNER	5,403.99	3,337.07	8,741.06	EUCUTTA	59.00	212.25	271.25
FBC MCCOMB	31,235.07	11,366.48	42,601.55	RIVERSIDE ASSN	0.00	0.00	0.00	FBC RIPLEY	5,192.52	27,885.50	33,078.02	EVERGREEN	6,103.00	3,239.87	9,342.87
FBC SUMMIT	1,615.31	1,046.25	2,661.56	UNION CHAPEL	127,226.00	111,768.00	238,994.00	HARMONY	7,200.00	8,088.08	15,288.08	FBC BUCKATUNNA	6,111.44	5,451.57	11,563.01
FERNWOOD	2,725.00	2,281.26	5,006.26	SCOTT	4,941.05	2,957.20	7,898.25	LEBANON	214.99	100.00	314.99	FBC CHICORA	2,399.95	2,237.74	4,637.69
FRIENDSHIP	20,003.48	3,362.32	23,365.80	BRANCH	3,109.70	1,171.34	4,281.04	LEWNEY MEMORIAL	9,837.77	12,165.37	22,003.14	FBC CLARA	7,840.41	3,678.81	11,519.22
HOLMESVILLE	1,968.10	2,485.00	4,453.10	CALVARY	3,107.02	2,865.12	5,972.14	MACEOIA	2,000.00	750.00	2,750.00	FBC STATE LINE	7,131.91	8,049.41	15,181.32
IMMANUEL	3,203.00	1,285.93	4,488.93	CASH	2,100.00	2,066.28	4,166.28	MACEOIA	325.00	1,152.28	1,477.28	FBC WYNESBORO	57,546.60	29,444.36	86,990.96
LOCUST STREET	6,147.25	1,700.13	7,847.38	COOPERVILLE	2,119.44	3,406.45	5,525.89	MACEDONIA	0.00	177.00	177.00	HIWANEE	341.20	121.00	462.20
MT ZION	1,344.24	252.78	1,597.02	EAST FOREST	635.75	1,138.45	1,774.20	MACEDONIA	0.00	177.00	177.00	MT ZION	4,915.08	9,033.19	13,948.27
MANILLA	1,344.24	252.78	1,597.02	EAST MORTON	2,600.00	1,150.00	3,750.00	MACEDONIA	0.00	177.00	177.00	PLEASANT GROVE	8,887.52	3,716.92	12,604.44
NORTH MCCOMB	10,248.86	1,742.63	12,001.49	EPHRAIM	2,600.00	1,150.00	3,750.00	MACEDONIA	0.00	177.00	177.00	REVERSHAM	6,090.00	1,263.00	7,353.00
OSYKA	3,123.25	2,477.50	5,600.75	FBC LAKE	18,091.96	14,545.51	32,637.47	MACEDONIA	0.00	177.00	177.00	SIRENTHORP	1,502.22	2,992.88	4,495.10
PIKE ASSN	1,900.50	730.00	2,630.50	FOREST	30,509.61	15,155.83	45,665.44	MACEDONIA	0.00	177.00	177.00	TRINITY	3,452.12	2,373.05	5,825.17
PRUDENCE	4,326.41	2,174.18	6,500.59	HARPERVILLE	2,100.00	2,066.28	4,166.28	MACEDONIA	0.00	177.00	177.00	W. SHADY GROVE	3,721.42	2,161.73	5,883.15
SILVER CREEK	482.41	242.81	725.22	MACEDONIA	2,100.00	2,066.28	4,166.28	MACEDONIA	0.00	177.00	177.00	WATER CREEK	727.37	410.00	1,137.37
SOUTH MCCOMB	11,970.41	8,374.51	20,344.92	MACEDONIA	2,100.00	2,066.28	4,166.28	MACEDONIA	0.00	177.00	177.00	ZION REST	1,709.44	810.48	2,520.32
TANGIPAH	6,465.00	2,485.00	8,950.00	MACEDONIA	2,100.00	2,066.28	4,166.28	MACEDONIA	0.00	177.00	177.00	WINSTON	131,299.13	95,097.76	226,396.89
TERRY CREEK	20,601.69	3,461.27	24,062.96	MACEDONIA	2,100.00	2,066.28	4,166.28	MACEDONIA	0.00	177.00	177.00	ANTIOCH	2,163.00	1,065.95	3,228.95
UNITY	0.00	725.00	725.00	MACEDONIA	2,100.00	2,066.28	4,166.28	MACEDONIA	0.00	177.00	177.00	ANTIOCH	3,439.70	2,258.05	5,697.75
W. MCCOMB	367,460.55	144,050.													

THE VILLAGE VIEW



The Baptist Children's Village

Paul N. Nunnery, Executive Director
P. O. Box 11308, Jackson, MS 39213, (601) 922-2242

Gifts of Honor and Memory

Dec. 18, 1985 - Jan. 10, 1986

Foster Landees
Mr. & Mrs. Richard Hazelwood
Dr. D. C. Applegate
Joe & Miriam Curry
Mrs. Tempie Arnold
First Baptist Church, Bude
Mr. Howard Bankston
Mr. & Mrs. W. J. Simmons
Mrs. Ella Mae Batson
Mr. & Mrs. J. A. "Bud" Thigpen
Mrs. Mary Lucille Berry
Mrs. J. G. Hammond
Wade & M. Gayle Donnell
Mr. & Mrs. Edd Berryhill
Mr. & Mrs. Edd Sykes
Mrs. Betty Black
Dr. & Mrs. John H. Douglas
Louie Ray Blair
Sallie B. Maize
Mrs. Retha Bouchillon
Louie & Faye Nichols
Lavelle H. Boyd
Mildred F. Boyd
Foster Brady
Mr. & Mrs. Owen D. Jones
Mr. John Bratton
Mrs. B. L. Taylor
Mrs. Jimmie Bridges
Euzelian Sunday School, Raymond
Dorris & Lurline Stewart
Wilson & Lottie W. Grantham
Mr. & Mrs. L. K. Clark
Lucille Bradley
Mrs. Pearl Brown
Mrs. Ernie Campbell
David W. Miller
Robert S. Brown
Mr. & Mrs. William Earl Cain
Mrs. Ruth Bryant
Mr. & Mrs. Louis Marsalis
Mr. & Mrs. Paul Albritton
Mr. & Mrs. W. B. Badon
Mrs. R. R. Burns
Vannie L. Burns
Mr. Irvin Butler
Mrs. Leslie Turner
John Earl & Geraldine Childress
Calhoun
Mr. & Mrs. Scottie Purvis
Robert P. Adams
David P. Dillard
Wallace M. Conerly
Neil S. Arrington
Robert M. Hollman
Jane B. Bise
Peter C. Everette
Billy M. Sherman
J. E. Williams
Casey C. Pace
Mrs. Joe B. Lucy
Mr. & Mrs. Kelly Reeves
Martha J. Till
Mr. Robert W. Carleton, Sr.
Mrs. Ralph Grady
Casey Carmichael
Mrs. Martha Thompson
Jimmy Carter
Mr. & Mrs. J. L. Knight
Henry Lee Case
The Albert Case Family
Mr. Wheeler C. Cathey
Frances & Robert Kemp
Mr. & Mrs. Clyde C. Hemphill
F. A. Causey
Jeannette B. Causey
Fred Chaffin
Mr. & Mrs. Glenn Crowe & Family
Mr. & Mrs. Gordon Crowe
J. Lee Chambers
Mr. & Mrs. C. E. Johnson
Mrs. Pearl Cole
Dorcas Sunday School, Mt. Olive
Mrs. Nona Mae Collins
Mrs. Bessie T. Parish
Miss Jessie Threlfall
W. L. Cooper
Nellie Ford Smith
Mrs. Vesta Cox
Ruth Sunday School, Tupelo
Mrs. Effie Cranford
Margaret Suttle
Tommy Cranford
Mr. & Mrs. Ronald McPhail
Mrs. Bert Crow
Friendship Sunday School, Valley Park
Miss Clay Dailey
Helen Neall Sunday School, Brookhaven
Mrs. J. C. (Bee) Davis
Mrs. C. E. Dunlap
Lucille Davis
Gene & LaVera Clark
Mrs. Lucille Davis
W. L. Townsend
Claude (Bill) Diamond
Mrs. Claude Diamond
Mrs. Pearl Dickerson
Mr. & Mrs. Allen Rollins
Mrs. Lucille Marsalis
Mrs. Sam Black Duncan
Mrs. George Flippin
Thomas E. Durrett
Mr. & Mrs. Ernest L. Scruggs
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The Baptist Children's Village Welcomes Two New Trustees



Mr. Gene A. Triggs and Rev. Doyle Cummings



Mr. Howard Miskelly and Rev. Doyle Cummings

The Baptist Children's Village is guided by a fifteen member Board of Trustees, elected for three year terms on a rotational basis. Shown above are the two new Trustees welcomed by Rev. Doyle Cummings, pastor of First Baptist Church, Itta Bena and President of the Village Board.

Gene A. Triggs is Vice-President for Governmental Affairs with Mississippi Chemical Corporation and an active member of First Baptist Church, Yazoo City, Mississippi.

Howard Miskelly is the owner of Howard's Department Store in Okolona and is an active member of First Baptist Church, Okolona.

Dedicated Houseparents Are Essential for Successful Ministries with Children



Paul N. Nunnery, (center) Executive Director with "Ben" and "Pepper" Benjamin, Home Life Director and wife at DICKERSON PLACE in Lincoln County.



Paul N. Nunnery, (center) Executive Director enjoying lighter moments with Wesley and Lavelle Talkington, Home Life Director and wife at DEANASH in Stone County.

Baptist Record

- Life and Work: *Live by love's standard*
- Uniform: *Concern for others*
- Bible Book: *Guidelines for church leaders*

Live by love's standard

By Peter McLeod

Matthew 5:17-20, 43-48

In his book, *The Giving Tree*, Shel Silverstein tells the story of an unusual love between a boy and an apple tree.

"Best friends" in early childhood, the boy begins to distance himself from the tree, returning only in times of need. The tree, out of love and loyalty, supplies those needs over the years, giving up its fruit, branches and, finally, its trunk and remains only a decaying stump.

An old and saddened man, the "boy" returns to his friend. In need once more, the tree summons its last ounce of strength, grows a little taller, and gives his friend a place to sit and rest.

It is this quality of spirit — a love

that is selfless, a love that goes beyond the expected — that Jesus calls for in Matthew 5. The prophet Jeremiah had foretold that a new covenant would be given and it would be different from the old, for it would come from within a man's heart rather than from obedience to a set of rules and regulations. (Jeremiah 31:33) The new covenant would be given the new covenant man and would exemplify the best within him.

Going beyond the law (vs. 5:17-20)

In our last lesson we talked of the need for being the kind of people whose behavior agrees with our religious beliefs. Jesus underscores the importance of that demand for his disciples when he says that far more is expected of them for they will be accountable for what takes place within

their heart and spirit, as well as for what they do outwardly.

In vs. 17-19, he makes it clear that the law is only the beginning point for his followers. This they will do, not for themselves but for their devotion to his Father. When he says, "Do not think that I have come to abolish the law or the prophets . . . but to fulfill them" (vs. 17), he is emphasizing that point. In fulfilling them he intends that, through the lives of his followers, the law would be returned to its original intent and purpose, that of leading men into a closer relationship with God and with each other through a code of ethical behavior. It is the kind of behavior that goes beyond the "righteousness of the Pharisees" (v. 20).

How is this possible?

A matter of love (vs. 43-48)

The Pharisees spent a great deal of time defining who they should call their "neighbor." They corrupted the intent of the law where a man was commanded to "love thy neighbor as thyself" (Leviticus 19:18) by adding a "rule" that said a man was to "hate his enemies."

Jesus rejects their interpretation here and in other teachings, notably the parable of the Good Samaritan. He reminds them that it takes no great effort to love those within one's circle, for even the notorious tax collectors do that (vs. 46-47). He asks them to go higher than man's expectations and to love their enemies (v. 44), something that can come only from within a man's heart.

Ernest Gordon, dean of chapel at Princeton University, lived out this kind of love. A prisoner in the infamous Kwai Valley internment camp during World War II, Gordon and his fellow prisoners were reduced to the level of animals through the cruel

treatment by their captors. And then the Spirit of God came into the hellish atmosphere and the men began to care for and minister to one another.

With the war drawing to an end, the prisoners were enroute to a new camp when their train was side-railed for a period of time. Nearby were cars full of sick and dying Japanese soldiers. Neglected by their own, these men were in a pathetic state until Gordon and his men began ministering to them.

Angered by what he saw, an Allied officer shouted at them, "You fools! They are your enemies!" To which Gordon replied, "My enemies are my neighbors."

This is living by love's standard and it's what Christ demands and God expects. It's what he calls "perfection" (v. 48) for it's that striving which leads to "wholeness" in our conduct as believers.

Peter McLeod is pastor, First, Hattiesburg.

Guidelines for church leaders

By Billy McKay

I Timothy 3:1-16

Introduction: In every sphere of life, whether it be national, church or home, there can be no peace or blessing without rule, authority and order (cf. I Cor. 14:33). To insure peace and order in the local church, God has ordained that there should be pastors and deacons.

I. We need qualified pastors in the church (3:1-7). The qualifications for pastors are related in these spheres:

A. The church (3:2,5,6). First of all, reference is made to the pastor's Christian experience. An elder is not to be "a novice (new convert) lest being lifted up with pride, he fall into the condemnation of the devil" (3:6).

Secondly, reference is made to Christian edification. He must be "apt to teach" (3:2). (cf. Titus 1:9-11; I Pet. 5:2)

Thirdly, reference is made to the pastor's Christian example (3:2). He is to be above reproach ("blameless") in his life (cf. I Peter 5:3). A beautiful summary thought is the expression "take care of the Church of God" in 3:5.

B. The Home. In the home, the pastor must be a man "of good behavior" (3:2). This means he must be: 1) A good man (3:2-3). This means he must be "blameless," (above reproach in his character), vigilant (discreet) sober (level-headed) and patient (3:3). 2) A good husband (3:2). The term "husband of one wife" literally means "a one woman's man." He is to be absolutely devoted to his wife. The apostle was doubtless thinking here of the problem of polygamy (being married to several wives at one time). No one involved in such

relationships was qualified to serve as a pastor or as a deacon (cf. 3:12). No man who is loose in his relation to women has a right to bear the responsibility of pastor or deacon within the local church. When dealing with the question of divorce and remarriage we must remember that the best commentary on the Bible is the Bible! Our Lord addressed this issue of divorce and remarriage with authority and finality in Matthew 19:3-9. 3) A good father (3:4-5). If the pastor's authority is not respected at home, how will he make it felt in the church? 4) A good host (3:2). His house should be open to those in need. C. The world (3:3,7). He must not be in the ministry for money (3:3). He must be an effective positive witness to unbelievers. To preserve his testimony he must be saved from drunkenness ("wine"), disorderliness ("no striker, not a

brawler"), and discontentedness ("not covetous") (3:3).

II. We need qualified deacons in the church (3:8-13). It is interesting that the requirements for pastors and deacons were virtually no different for pagan priests in the first century!

A. The church (3:8-10,13). First, the deacon must be sound in doctrine (3:9). Secondly, he must be strict in discipline (3:8). Thirdly, he must be stable in duty (3:10). Fourthly, he must be strong in dependability (3:13).

B. The home (3:11-12). First, he is to be a good husband (3:11). Some scholars take 3:11 to refer to the ministry of the deaconess or female elders within the church. Those who hold this view also say what is expected of a deaconess must also be true of an elder's wife or a deacon's wife. Secondly, he must be a good father (3:12).

C. The world. The Christian virtues of a deacon in the church and home

are also eternalized in the world. According to Acts 6:3, a deacon is to be a man of "honest report." The word "report" has the same root as the words "witness" and "martyr." Acts 1:8 and 2 Cor. 3:2 emphasize this truth.

III. We need godly conduct in the church (3:15-16). A. Because we are the family ("household") of God (3:13a). B. Because we are the Church of God (3:15b). C. Because we are the pillar and ground of truth of God (3:15c). "Pillar" carries the idea of support or display. The church is to hold up the truth so lost men can see it. "Ground" is the support of a building. The church is to support the gospel against any and all who would seek to destroy it.

Conclusion. 3:16 is a hymn which confesses the heart of the gospel. This indeed is what church is all about—our confession of Jesus Christ.

Billy McKay is pastor, First, Belzoni.

Concern for others

By Gus Merritt

Matthew 25:31-46

This passage is the closing passage concerning the return of Christ, in Matthew 24 and 25. However, this passage is recorded only in Matthew. It is a prophetic passage relating to the judgement of the nations when Christ returns. The word for nations is the word for ethnic or race, hence, nations.

Since the judgement of nations is recorded only in Matthew, and Matthew wrote to convince his readers that Jesus is the expected messiah, two observations should be made.

1. Jesus is here portrayed as a spiritual king in contrast to the popular Jewish concept that the messiah would be a temporal king.

2. The messiah is the judge and king over all nations and not just the nation of Israel. The messiah is not Israel's national king but is the universal king. All nations, including Israel, are accountable to him.

The picture Jesus gives us in this passage is basically the one Isaiah

saw as recorded in Isaiah chapter 6, and John saw on Patmos as recorded in Revelation chapter 4. After Christ fulfilled his mission as Savior, he is seen as messiah-king. In Matthew 28:18, Jesus declared, "All authority is given unto me in heaven and in earth." His position as judge of the nations is in keeping with the teaching of scripture in Old and New Testament passages concerning the messiah. Jesus also identified himself as the son of man. This title is used of him as judge of all as recorded in Daniel (Dan. 7:13, 14, 27).

Matthew 25:31-46 falls into three divisions. 1. The assembling of the nations and their separation (vs. 31-33). The separation of the nations is according to the desirable and the undesirable. The desirable are pictured as sheep and therefore placed on the right hand of the king. This is the place of honor and desirability. The undesirable are placed on the left hand of the king, which is the place of dishonor or undesirability. These are pictured as goats. Nations as well as individuals are accountable to God

for their actions. A truth each one of us needs to learn is that we have the freedom to choose what we do, but seldom do we have the freedom to choose the consequences of our actions.

2. The commendation and reward to those on the right hand of the king (vs. 34-40). First of all, the lesson to be learned here is that right action is a consequence of right attitude. Those at the right hand do not go into eternal life because they did the good works, but the good works were the results of Christ's righteousness prevailing within their hearts. Observe the humility of the ones on the right hand as they are commended for meeting the needs of others. They were unaware of the fact they were doing these things unto Jesus. The needs were there and they responded out of love and compassion. To respond to the needs of one of Christ's own is to respond to the needs of Christ. In James 2:15, 16, the same basic emphasis is made of our obligation to meet the physical needs of one another.

Be careful in the interpretation of this passage as to the response made

to people in need. The passage teaches that the response is primarily to Jesus' "brethren" (v. 40). These are believers. Although we should respond to the physical needs of those outside the kingdom of God whenever possible, this passage means we are to care for those who are brothers and sisters in Christ. This is in keeping with other passages in the New Testament (Rom. 12:13; I Tim. 3:2; James 2:15, 16; I Peter 4:9). In I Corinthians 16, Paul encourages the generous giving to meet the needs of destitute believers in Jerusalem. When we do help those who are not believers and in need, we show the compassion of Christ and open the door to witness and win them.

3. The censure and punishment of those on the left hand of the king (vs. 41-46). Note the total disregard of those on the right hand to the needs of others. This callous and selfish attitude is the evidence of an unregenerate heart. Their failure to respond to the needs of even the least of one of these was a failure to respond to Christ. They, too, were surprised at the charge but for a different reason to those on the right hand. Those on

the left hand arrogantly protested that they had done no wrong. Their fate is everlasting punishment.

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